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for

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June, 1948

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THE ESSAY CONTEST ON THE NORTH AMERICAN MARTYRS

Two hundred seventy-five essays from 84 high schools were submitted to the Contest Director of THE CATHOLIC SCHOOL JOURNAL in response to an invitation mailed to the principals of Catholic high schools on February 13.

These essays are at present in the hands of the three final judges who will select two of them, one from a boy and one from a girl, as the prize winners. The prize will be a free ticket entitling the student to all the privileges of the specially conducted tour for high school students from Chicago to the Canadian shrines and return, July 2-17.

The winners will be notified by mail and public announcement will be made in the September issue of THE CATHOLIC SCHOOL JOURNAL.

The purpose of the contest, sponsored by the Confraternity of Pilgrims of Ste. Anne de Beaupre and THE CATHOLIC SCHOOL JOURNAL, is to promote a knowledge of the North American martyrs (with emphasis on St. Anthony Daniel, S.J., the principal of the first academy for boys in North America, who was martyred on July 4, 1648) and to promote an interest in North American shrines and pilgrimages to these shrines.

SUMMER RECUPERATION

The next issue of your JOURNAL will be dated for September and mailed about August 20. Before you leave your school, make arrangements for necessary repairs and order necessary books and supplies. The advertisements will help you. May your summer be pleasant and restful.

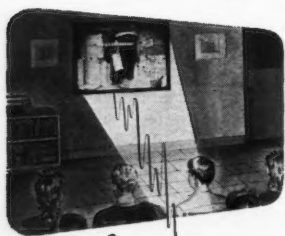
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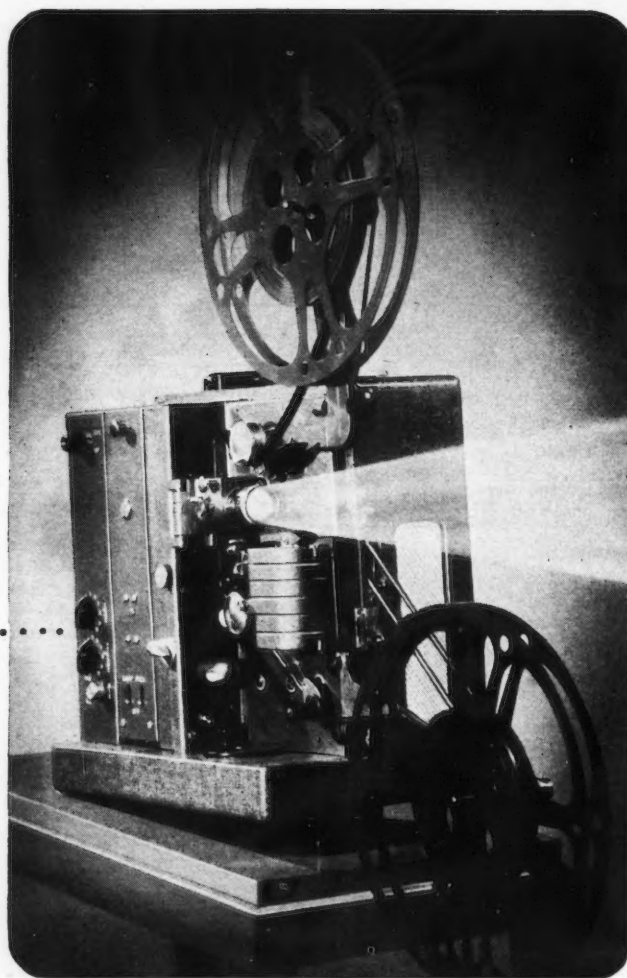
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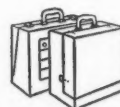
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Social Studies for Catholic Leadership

*Sister Carmela, S.S.g. **

The Major Aim

POPE PIUS XI tells us in his encyclical on the *Christian Education of Youth* that the aim of education is "to co-operate with divine grace in forming Christ in those regenerated by baptism." Paraphrasing this definition and applying it to our problem, we might say that the aim of the social studies is to develop the ideas, the attitudes, and the habits that are demanded for Christlike living in our American democratic society. Education for Christlike living in our American democratic society implies the necessity of education for Catholic leadership. According to this interpretation of our Holy Father's words, our major aim in the social studies is the formation of Catholic leaders.

Today Pope Pius XII also calls for Catholic leaders, particularly from the ranks of American youth, as a virile and militant Catholic leadership is essential if Christian civilization is to endure. Without Christianity, democracy could not long survive as Christianity provides three pillars which are the support and mainstay of democracy: (1) the inalienable rights of man; (2) the dignity of every human being; and (3) the integrity of the family and the sacredness of the marriage bond. Violate one or more of these tenets of Christianity and democracy loses its character and degenerates into the totalitarian state.

Important at any moment, leadership is most of all important now, for we shall hardly survive the assault of Communism, certainly we shall not survive as a democracy, unless we have leaders, imbued with Christian social principles, to unite us that we may move as a whole.

The Catholic leader we aim to form through our social studies program must not only know, but live Christian social principles. The very essence of Catholic leadership education, therefore, becomes for us the interpretation of Christian principles for our pupils, thus fostering in them the Christian social virtues of justice and charity, of patriotism, of temperance, and of fortitude. Although the height and depth, the length and breadth of the charity of Christ is limitless, the true Catholic leader is bound to live it and to love his neighbor as himself.

If the social studies program is to fulfill the mission which justifies it, it must be geared to develop Catholic leaders who have the conviction of individual responsibility for influencing society toward Christian social living. Throughout the entire social studies course the fundamental principle of the universal law of love, the solidarity of the human race, and the holiness of man, created in the image of God, should be made evident to all our young people, our future leaders.

Leadership education should be given early in the grades and continued on secondary and college levels so that our pupils, our potential leaders, will be able as adults to penetrate a pagan civilization

with the leaven of Christ's teachings, and to go forth into the world strong in the knowledge of the spiritual and intellectual heritage which is theirs as members of the Mystical Body of Christ and as citizens of the world. Their mission will be to live and teach the social doctrine of the Church, carrying her eternal message to all races, to the rich and the poor, to the learned and the ignorant, to politics, to labor and management, and even to the council tables of the nations.

Regarding the Curriculum

Catholic educators have agreed upon the objective of the social studies just outlined, but there is a great variation of opinion in regard to the type of social studies curriculum that is the best means to attain this desired aim.

The subjects which comprise the social studies, namely, geography, history, and civics, logically and inevitably include many materials which are not only irrelevant to the teaching of children, but actually impeditive. Since these subjects tend to set their own limits and to demand that their requirements be met, their mere presence leads to an overcrowded curriculum.

As choice can under no circumstances be avoided, the problem becomes twofold: not only *how much* to teach, but *what* to teach.

In deciding *how much* to teach, a fundamental principle is that a student should not be taught more than he can comprehend. Selection then becomes the essence of teaching. There are a number of excellent subjects that many good teachers decline to include in the curriculum.

It must be remembered when considering how much to teach that the chief purpose of the elementary school, regardless of allegations to the contrary, is the mastery of tools. Reading ranks first among the tool subjects for the simple reason that its mastery conditions all further education, particularly in the field of the social studies. Not only is there a wide range of ability in the elementary and secondary schools, but it has been found that the standard deviation increases greatly in the middle and upper grades.

In setting up a curriculum in the social studies, therefore, care must be exercised that ample time is left for a reading program that is both corrective and preventive, and for fostering appreciation of the best in children's literature.

In determining *what* to teach, a clear knowledge of the objectives to be obtained will serve as a guide. It follows that only relevant portions should be selected, that is, material which has a direct value in developing attitudes which make for Christlike living in a democratic society.

There is substantial agreement among outstanding educators that social studies materials should be organized as intensive studies of a few carefully selected topics rather than encyclopedic surveys of an entire field. We must remember also that not long ago Henry Johnson pointed out the fallacy of assuming that the way to make a subject

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easy was to say little about it. For example, we would learn more about Magellan's voyage around the world through reading three pages about his voyage than we would in reading three lines.

The idea that religion has no place in the teaching of the social subjects is wrong. The moral purposes which should guide man's relations with his fellow man should be shown plainly. It is obvious also that our problem is not merely one of lessening the class matter, and of choosing material that will facilitate the attaining of our goal, but also a problem of emphasis and interpretation.

Then too, if the mind is to continue its growth and development, it is the pursuit of truth that is most significant, not its possession. In the thinking of both Socrates and Plato, little mental development comes from the direct impartation of knowledge. Plato defines man as a hunter of truth. With him, the emphasis is upon the pursuit of knowledge rather than upon its possession. Aristotle in one passage says that the intellect is perfected, not by knowledge, but by activity. Paradoxically, those who place the emphasis upon the pursuit of knowledge rather than upon its possession, in the long run, arrive at its possession more fully than those who set knowledge as the goal.

We have failed to give our future Catholic leaders the knowledge which they need; we have pushed into the schools more of it than can be assimilated, thereby overcrowding the curriculum, often giving knowledge at an age when it cannot be digested.

The Problem of Facts

From the foregoing, it might be inferred at this point that the stressing of attitudes, understandings, and appreciations will eliminate factual material, thus watering down the curriculum to an anemic state. Such is not the case. There is an important distinction between the mere recall of factual items and the understanding of significant trends in generalizations that foster the ideas, habits, and the attitudes that are demanded for Christlike living in our American democratic society. Our desired outcomes must be grounded on the solid basis of facts but, as the foregoing analysis has shown, the social studies program must be geared to the development of the pupil's understanding, insight, and powers of discrimination, and his recognition of relationships as well as his recall of factual content.

However, if the teacher considers the brain as a storehouse for a mass of unrelated facts and regards the social studies as a collection of facts to be memorized like the multiplication table, a nursery rhyme, or a poem, the program advocated later in these pages will not be acceptable. This kind of learning can be achieved if the memorization of a relatively small number of facts is the desirable goal. The pupils can be forced, or persuaded, or drilled into learning them. And if the facts are fixed by repeated drills, they will come in handy on some quiz program, in some argument, or in some test. But the learning of such a selected list of facts would constitute a questionable educational goal and its achievement would not warrant the expenditure of valuable time, which would crowd out reading and other important subjects in the curriculum.

The above may seem like exaggeration, but there are courses in the social studies in which the pupils memorize long lists or facts without ever receiving an explanation of the significance of these facts. Children taught in this way can hardly be blamed for finding history and geography dull and useless.

Purely chronological materials defy comprehension; they can only be memorized. For example, if on two pages such diverse matters as Strict and Broad Constructionists, the Kentucky and Virginia Resolutions, the Hartford Convention, and the Decisions of Chief Justice John Marshall are treated successively in a few lines each, memorization is the only method of treatment possible, and frequent reviews are necessary if any learning is to remain after an interval of time. To be avoided at all costs is this mere accumulation of facts, disjointed facts, which the child can only memorize.

Mental Indigestion

In concluding this point, it seems safe to say that to many, historical events become data to be memorized rather than data which explain a pattern of life; Catholic leadership is to be achieved incidentally, through a study of the lives of men like Washington and Lincoln and through the motivation afforded by a study of such events as the

midnight ride of Paul Revere, the crossing of the Delaware, and the battle of Gettysburg. There seems to be, however, little evidence that the teaching of the social studies in this manner through facts, dates, and biography has succeeded in any large way in promoting Catholic leadership. The older generation was taught in this fashion and yet Catholic adults efficient in everyday living have not shown themselves particularly willing to accept office or even to take an active part in campaigns for good government. It is one of the great tragedies in the Church today, when Christian civilization is threatened with extinction, that the children of the Church are not offering their fellow men the concrete example of true Christian social living as the one force in the human order that can prevent the catastrophe which is about to come upon us. Why is not Catholic youth as ardent for its cause and as able in defense of it as the young followers of the Communist party?

In teaching the social studies we should keep in mind not only the facts we teach, but also the attitudes toward life and toward people which we expect the pupils to obtain. In the past, many teachers paid too much attention to facts and not enough attention to the attitudes of their pupils. They did not realize that attitudes are just as important as facts. Attitudes and facts should go together in the social studies.

The question may well be raised whether the factual teaching of the social studies has imparted needed attitudes regarding racial and religious differences and real appreciation of the democratic way of life.

Nothing could be more successful than a war in bringing out the fact that improvement in the fields of leadership and social relationships has not even begun to keep pace with scientific advance. Racial, religious, and economic prejudices continue in spite of faster transportation and closer relationships among various groups. Science in many instances is being used to destroy men instead of being utilized to provide them with higher standards of living. In spite of the fact that the teaching of citizenship is included in every school in the country, it certainly has not been effective.

All this has awakened Catholic educators to the realization that mere knowledge is not a guarantee of desirable action. A mechanistic age which valued learning has neglected human relationships and thereby failed to teach the functions of Catholic leadership. More grievous still, we have not only failed to form the Catholic mentality but we have helped to produce an anemic Christianity. Just why have our courses in the social studies achieved so little as instruments in forming Catholic leaders? Could it be due to the fact that religion has been isolated from the study of geography and history?

The history of the Church and the lives of great Catholic leaders seem to remain without meaning to most of our Catholic adults. They lack an appreciation of the supreme importance for all men of the spiritual mission of the Church. Is not the influence of our Catholic graduates almost negligible? They do not transform their milieu. Rather, they take on the mentality of their pagan environment. As Frank Sheed says, they have not so much Catholic minds as worldly minds with Catholic patches.

What Emphasis Do We Need?

We have considered our goal in the social studies, the means to attain that goal, the problem of facts, and the results of the teaching of the past. Let us discuss briefly the emphasis that will aid in achieving our purpose.

We must begin through the social studies to educate our pupils to Christianity on a universal basis. We must lay the foundations for a deeper understanding and appreciation of the Mystical Body of Christ. This type of education necessitates: (1) Knowledge of and regard for all peoples, and an appreciation of our responsibility to promote the welfare of all mankind according to Christian social principles; and (2) a self-sacrificing devotion to the Church's mission to carry to all men Christ's message of love.

The history of the Church merits not only respect, but serious study. Its history is glorious, the record of the most powerful influence for good ever experienced by mankind. Catholics must be educated also to realize that isolationism is not Christian, not even human. We all belong to the same human race, and, above all, we belong to the same Mystical Body of Christ. For that reason, we can be indifferent to no group of human beings, regardless of race, color, or creed.

To keep pace with the great needs of the world today, we must change the direction in our teaching of history, geography, and civics: bring about a new co-ordination toward a single purpose. Individuals are more important than boundaries; behavior more important than dates. John Ruskin has well said: "Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave." Henry Van Dyke agreed: "The main object of education is to train men to think clearly and to act rightly."

Attempted Solutions

With the criterion in mind which has just been set up, a committee of religious representing five different congregations in the Archdiocese of San Francisco endeavored during this past summer of 1947 to outline a social studies program which aims to fulfill as well as possible at the present time the objectives given above as our ideal.

In 1938 Pope Pius XI instructed the bishops of this country to inaugurate an educational program designed to inculcate Christlike living in our American democratic society. The bishops delegated the Catholic University of America to carry out this program of social action. In turn, the Catholic University appointed the Commission on American Citizenship to comply with the Holy Father's behest.

The Commission first made an extensive survey of the courses of study in all the dioceses of the United States, studying them particularly for placement of religion and the social studies. A plan then was worked out by the Commission associating the theme of religion with the theme of the social studies, at the same time integrating Christian social principles.

The survey showed that the grade placement in religion and the social studies was as follows:

Grade	Religion	Social Studies
4	Faith	Exploration and Pioneer Life
5	The Commandments	American Contemporary Life
6	God's Gifts to Us	Church History
7	The Life of Christ	American History to 1867
8	The Mystical Body of Christ	Contemporary American Problems

The Christian social principles used by the Commission are those derived from the words of Christ and set forth chiefly in the encyclicals of Leo XIII, Pius XI, and Pius XII. These principles have been given various listings, but for the purpose of clarity the listing given by Most Rev. Francis J. Haas, bishop of Grand Rapids, and the late Right Rev. Msgr. George Johnson was adopted. Their listings have been further written down that they may be better understood by elementary school children:

1. Everyone needs God.
2. Every man deserves respect because God made him in His own likeness and his true home is heaven.
3. The family should be bound together by love.
4. God intends that men live, pray, work, and play together.
5. Work and the worker deserve our respect as they are very necessary to God's plan.
6. We depend upon each other for needs of body and soul.
7. Men should use God's gifts of the earth as God wants them to be used.
8. Men should share their knowledge with each other.
9. A man should choose the welfare of the group rather than his own personal gain; nations should work toward a just and lasting peace for the whole world, rather than their own growth in power.
10. All men are brothers and God is their Father; therefore, unselfishness and self-sacrifice should be the keynote of men's lives.

The Commission took upon themselves the job not only of associating these three vital elements: religion, social studies, and the ten Christian social principles, but of presenting them in a series of readers that would prove both attractive and inspirational to children. We have the result of this undertaking embodied in the *Faith and Freedom Readers*.

The Social Studies Committee in San Francisco has made the *Faith and Freedom Readers* the core of this Experimental Course. A lesson plan has been worked out by the Committee for each selection in the readers from grades four through eight inclusive, integrating history, geography, and civics. This program not only provides for the use of the basic texts in the social studies, but also aids enrichment through

reference to the best children's books in this field together with maps, globes, charts, flat pictures, motion pictures, slides, and slide films.

For the sake of clarity, a lesson plan from the sixth-grade reader, *This Is Our Heritage*, is given below.

The Aims

The Bell of Canterbury, pp. 49-172; Guidebook, pp. 116-121.

Christian Social Living:

1. To demonstrate the right of men to form trade unions;
2. To point out that the Church always has sought to protect the rights of workingmen;
3. To recall the inspiration of a great Catholic prelate, Archbishop Stephen Langton, in the drawing up of the Magna Charta;
4. To show the absolute confidence of Christians in the intercessory power of Mary;
5. To point out the injustice of any attempts to suppress the rights of men;
6. To emphasize that the essential dignity of man rests in the fact that, through Baptism, he becomes a child of God;
7. To indicate how thoroughly the people of this time in England lived with the Church;
8. To inculcate an attitude of respect for authority and for persons invested with authority;
9. To cultivate the habit of making honest and careful judgments;
10. To show the Magna Charta as an example of the promulgation of law.

Reading:

1. To strengthen the ability to read with understanding and enjoyment;
2. To increase the ability to evaluate meanings;
3. To develop appreciation of the value of reading due to the contribution to class discussion of information gained by reading;
4. To develop the ability to discriminate between fact and fiction;
5. To stimulate interest in character study;
6. To develop appreciation of the worth of a rich vocabulary.

History:

1. To learn how the guild system functioned in England (Furlong, pp. 180-183; Celeste, pp. 233-234; Kennedy-Mulhall-Dunn, pp. 279-283);
2. To show that through the presentation of mystery and morality plays, the guilds were pioneers in the history of the theater (Furlong, p. 184; Celeste, pp. 237-238; Hartman, pp. 280-281);
3. To show from the story of King John and the signing of the Great Charter how good can come from evil (Furlong, pp. 191-193; Celeste, pp. 177-178, p. 465; Kennedy-Mulhall-Dunn, pp. 269-271).

Geography:

1. To find on the globe the location of the British Isles;
2. To locate on a map of the British Isles, the Thames River, and London (point out to the children that Runnymede, made famous by the signing of the Magna Charta, was a meadow near by); to locate Canterbury in Kent County in the southeastern corner of England;
3. To familiarize the pupils with the present character of Great Britain as a manufacturing nation, her great need for trade as a source of foodstuffs and raw materials for her factories and as a market for her manufactured goods (McConnell, pp. 61-62; Atwood-Thomas, pp. 41-42; Campbell, pp. 368-369, p. 374);
4. To locate the outlying parts of the British Empire; to learn how the parts of the Empire help one another and why the mother country is desirous of keeping these outlying regions within the Empire (McConnell, p. 41, p. 61; Atwood-Thomas, p. 123).

Materials

1. Maps: World, British Isles
2. Globe
3. Pictures: *Middle Ages II*; *Trade IV* — 2, 4 (Compton's Picture File)
4. Motion pictures: *Britain's Undernourished*, 2767, sound, 5 minutes, \$1; *Canals of England*, 2703, sound, 20 minutes, \$3; *New Acres*, 3277, sound, 9 minutes, 50 cents; *Spring Offensive*, 3278, sound, 17 minutes, \$1 (U. C. Extension)
5. Slide films: England (British Isles), England (History of Europe), London.
6. Furlong, *The Old World and America*; Celeste, *The Old World's*

Gifts to the New; Kennedy-Mulhall-Dunn, Before America Began; Hartman-Saunders-Nevin, Builders of the Old World; Keltly-Sister Blanch Marie, Gifts of Other Lands and Times; McConnell, Living Across the Seas; Atwood-Thomas, Nations Beyond the Seas; Campbell-Webb-Nida, The Old World Past and Present.

Overview

In this story you will read of a great leader of the Church, Archbishop Stephen Langton, who with the aid of the barons drew up the Great Charter of English liberties. You will study about the guilds in whose activities the Church played such an important part. These guilds were to thirteenth-century England what the labor unions and business organizations are to the present time. They cared for the religious education of the members through the mystery and morality plays and they aided needy members by both spiritual and corporal works of mercy. From the days of the guild when needed articles were made by hand (manufactured) you can trace briefly the development of England's greatest industry as well as this little island's great need for trade.

A selected group of teachers in the Archdiocese of San Francisco taught this Experimental Course during the school year, 1947-48. As a result, the course has been adopted for the Archdiocese, and will go into all its schools next year, 1948-49.

There are many factors in this proposed plan to gear the social studies for Catholic leadership education:

1. God is given His rightful place throughout the grades.
2. There is a definite theme, a pattern of thought.
3. A great movement is traced throughout: the missionary activities of the Church.

4. The stories in the readers revolve about children the age of those studying the book, giving a vivid and lifelike picture of the period in which the characters lived, offering rich opportunity for the meaningful integration of history, geography, civics, and providing an excellent reading program for the average and superior groups in the class.

5. This combination of subjects allows ample time for remedial reading and the direction of independent reading.

6. The subjects that comprise the social studies retain their identity without, however, crowding out the other important subjects of the curriculum.

7. Provision for the use of references besides the basic texts offers wonderful opportunity to the teacher to train the child to be, as Plato said he should be, a "hunter of truth," and at the same time started on his path to develop those skills so necessary for success in the social studies: (a) locating information, (b) techniques of using materials; (c) process of studying materials, (d) appraising materials, (e) utilizing results.

8. The whole program gives motivation constantly for oral and written English.

9. Catholic leadership is fostered definitely as the child clearly recognizes the Church as the most powerful force in the world; his deepened conviction in regard to the spiritual mission of the Church serves as a stimulant to Catholic action on his part.

10. The oneness of the human family regardless of race, color, or creed is emphasized throughout the program.

11. All events narrated are measured by the ten Christian social principles without moralizing, yet the principles constantly are going into action in the characters depicted, inspiring the child to imitate their admirable conduct.

This social studies program has for its aim to teach our pupils all that Catholicism really is. They should need no further urging to go forth as apostles of truth and defenders of faith. Through this program, there is an endeavor to form Catholic leaders who, aware of the social teaching of the Church concerning justice and charity, and fearless of persecution, will go forth as zealous apostles of social justice, socially conscious and equipped to be leaders in a world-wide movement to bring all men to the feet of Christ.

A Profile of Blessed Benildus, F.S.C.

The Schoolmaster of Saugues

Brother A. Andrew, F.S.C. *

SSAUGUES is a farm village in France's ancient province of Auvergne where a river called the Seuge runs in cascades and torrents through mountains called the Cevennes. Set on a shelf of land buttressed by austere peaks in what is known as the Switzerland of Haute-Loire, Saugues is well off the routes of trade and travel. Map makers seldom rate it a pin point. Even to the average Frenchman, it is probably less familiar than Sauk Centre. The beast of Gevaudan, a fabulous man-killing wolf, was hunted down and slain near Saugues in 1765. But beyond that, nothing worth a dateline ever happened there.

When, in 1841, three Christian Brothers first mounted this not easily accessible plateau to establish a school, no one attached any great significance to their coming. Directly affected by it, the younger element possibly chose to ignore and resent their arrival. But if Saugues today emerges from provincial obscurity, the eminence it enjoys is due to the director of that small staff of teachers. In him, God was to rear the greatness of sanctity.

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"The Saint Is Dead"

As often happens with holiness, the end of the story is its best beginning. For Saugues, the end is dated August 13, 1862, feast of the martyr-teacher, St. Cassian. At seven o'clock that morning, things were unusually alive and astir. From house to house and street to street, a whisper rustled the stillness. "The saint is dead," it said, "the saint is dead." Almost as echo to the sound, women and children hurried from farmhouses; sturdy peasants forsook their early chores and came down from the fields; tradesmen and shopkeepers took to the highway to join a throng that converged in hushed reverence on the center of town.

All roads led that August morning to a wooden residence that housed the community of the Brothers of the Christian Schools. Within, close to the small chapel where so often during twenty-one years he had knelt in prayer, lay the remains of Brother Benildus, director of the village school. It was of him the people were saying, "The saint is dead."

Blessed Benildus

On Low Sunday of this year, 1948, Saugues folk were once again astir in pilgrimage, this time to the little twelfth-century church where the bones of their holy schoolmaster are now interred. Simultaneously, in Rome, the voice of Peter spoke, confirming the faith of their forbears, as His Holiness, Pope Pius XII, solemnly beatified Brother Benildus of the Institute of the Christian Schools.

The story of Blessed Benildus will hardly draw attention from Haifa or the Kremlin or the coming elections. There is little "good copy" in it. It is totally devoid of those extraordinary adornments of sanctity sometimes popularly mistaken for its essence. There are no miracles or prophecies, or ecstasies or revelations. His life, covering roughly the first six decades of the past century (1805-62), was spent in some half-dozen rural towns in France. Externally his career deviates little from the common pattern of fellow religious engaged in teaching. He was called neither to found a religious order nor to re-

form one. Never having written a book of any kind, he will never be a Doctor of the Church. Blessed Benildus represents sanctity reduced to its simplest terms, embracing, in the words of Pope Benedict XV, "conformity to the Divine will, a conformity that is manifested by an exact and continual accomplishment of the duties of one's state."

"Tremendous Trifles"

It is in just this absence of the unusual that the schoolhouse of Saugues has a spire of meaning for this day of spiritual and temporal turbulence. In the Decree of Beatification, the Church underlines it time and again. Brother Benildus is delineated primarily as one who sanctified the "terrible, daily, monotonous, and stifling grind" of duty. Singled out for emulation are the fidelity and the fervor with which during 42 years as a Christian Brother he persevered, brunting, in the words of the Church, "the same round of duties, the same difficulties, the same dangers, the same weaknesses, and the same troubles." Priest, religious, and layman may find herein pretty much their own story of day-in and day-out pitfalls of routine and boredom, of tepidity and disheartenment. These were the tests of integrity for Blessed Benildus; through them, he achieved the heights of holiness. His beatification has the solace and strength of a powerful actual grace.

An Ordinary Child

A cluster of towns and little towns in central France was his testing ground. In one of them, Thuret, a hamlet some 250 miles south of Paris, he was born Pierre Romancon, third of a family of five children. Thuret had a heritage of faith that had won praise from the great Bishop Massillon. Good parents insured a happy, virtuous childhood, and a good Catholic home enshrined it. The Romancons prayed together and stayed together in God's ways.

Pierre helped on the farm and went to school. He was a poor hand at farming and was often cuffed by an older brother for his ineptitude. But he liked school, and he was a good scholar. After school hours, in the shade of a hedge or in the corner of a barn, Pierre played teacher to other boys.

A Vocation

He first saw Christian Brothers in Clermont where he had gone to market with his father. Two of them, returning from school in black robes and mantles and three-cornered hats, fascinated him more than anything else in that big, cathedral city. Not long after, and more than likely at his own request, his parents sent him to a Brothers' school in near-by Riom. There he disclosed a desire to associate himself with the Institute of St. John Baptist de la Salle.

At the outset, he met with difficulty. Young Romancon was decidedly not very tall, and superiors felt this shortness of stature might subsequently militate against him in classroom discipline. A certain physical prowess is never, to say the least, a pedagogical liability, less

so then than now, perhaps. It took two years of persevering prayer and, one suspects, systematic calisthenics to reach minimum height for admission to the Brothers' novitiate. Pierre began his novice days at Clermont-Ferrand, choosing St. Benildus, Martyr, as patron of his religious life.



Blessed Brother Benildus

A greater trial, of a kind not unknown to many seminarians and novices, cast a shadow on his training days. The poignant call of family trouble and sorrow threatened to end his religious career. Years before, two Romancon children had succumbed to ailments incident to childhood, and a third, the oldest son, died suddenly in military service during the early months of Brother Benildus' noviceship. An only daughter remained in the Thuret household. Grief stricken, the father came to plead with his now only boy to return to a sad and lonely hearth.

Triumph of Grace

Few details of this ordeal are known. To neither father nor son came an effusion of grace suddenly changing burden and bitter to lightness and sweet. God gave help sufficient to bear, leaving easing to time and reward to eternity. The elder Romancon renewed the sacrifice that vocation in a family entails, and Brother Benildus went on to complete his canonical formation.

Still only in his 'teens, he left Clermont for Riom, where a few years before he had been a student. In the lowest grade there, he did his first teaching. Thus began a series of missions, spanning in all forty-one years (1821-62) of unbroken service in the classroom.

"All Things to All Men"

Throughout those decades, he so exemplified the spirit and virtues of a good schoolmaster that his beatification is certainly a special providence to Catholic schools and Catholic teachers. There was in him that complete dedication to the interests of the young that marks the great teacher. He was all faith and zeal. As community cook in Limoges or as headmaster in Saugues, he was equally happy to serve. When a class needed more desks, he turned carpenter to make them. He tailored jackets for destitute pupils and dispensed soup to hungry ones. After school and on holidays, he played the games of his charges. He was a good hand at staging annual school shows, which can be tests of virtue as well as triumphs of talent. Few knew that much of his life was beset by the recurrent agony of rheumatism. "What does it matter?" he once said when chided to restrain the ardor of his labors, "I will have eternity to rest."

But above all, he could teach. Wherever he was sent, his spirited leadership left its mark, and the status of the school rose in public esteem. At Billom, he so transformed instruction and discipline that secular academies harassed him with civil action to save their dwindling enrollments. Another town grew so school conscious that he was able to inaugurate adult-education classes. The college at Clermont acclaimed the Saugues school, which he headed for twenty years, as one of the best in all France, and the mayor of the town presented him with a silver medal of merit at a public convocation.

The Catechist

A marble sculpture representing Blessed Benildus catechizing a group of boys recently was erected in the chapel of the Christian Brothers' mother house in Rome. It is a fitting memorial to one whose most ardent energies were devoted to rearing a believing generation. First, last, and always, he was an apostle of the catechism. When duties of principal relieved him from teaching other lessons regularly, he insisted on teaching catechism every day in one or other of the classes. Just before death when his voice failed, he went to chapel at catechism hour to pray for his confreres. "We loved his catechism lessons very much," wrote a former student in after years; and Abbé Fabre of Saugues said in tribute, "The parish owes it to him that it has kept the faith so well."

The secret to this efficacy was his success in guiding his pupils to use the means of grace. Endlessly resourceful in urging frequentation of the sacraments, he was at his very best in preparing First Holy Communion classes. He mastered the sign language to instruct one eighteen-year-old deaf mute for the reception of the Holy Eucharist. When life ebbed rapidly toward the end, one final surge of zeal enabled him to accede to some First Communion youngsters seeking supplementary instruction. It was the last lesson Blessed Benildus ever taught.

Fruits nothing short of wonderful blessed

these heroic labors. More than 200 of his pupils later became priests or religious, crediting his influence as the great instrument of grace in their vocations. Annually, it was his joy to accompany three or four of his graduates to the junior seminary. For many of them, he begged the means to finance their education. Shortly after his death, it was calculated that members of his own institute from Saugues Canton numbered more than 250. In the process of beatification, the Church cites these facts as indicative of his holiness. One theologian called them "a miracle surpassing notable cures."

Inauspicious Beginnings

And they are more remarkable when conditions under which he worked are appraised. He taught only among the poor in small-town schools. Take Saugues, for example, with its 3500 population. Prior to his coming, education of boys had been very sporadic and inadequate. Brother Benildus' first school had two rooms into which were crowded 300 more or less ungraded youngsters. If they were not delinquents, neither were they a hand-picked elite in interest or aptitude. Many of them were anything but ideally amenable to learning and order; some of them were out-and-out vagabonds and vandals who had never seen the inside of a schoolroom.

In the early days, he had to contend with insolence, rebellion, and insult. One recalcitrant flung a sabot at Brother Benildus; another, resenting discipline, disrupted his teaching by throwing three dead cats through a window. An irate parent, with a menacing cane for an argument, appeared to discuss the finer points of school management. Education in Saugues was a challenging assignment. How well it was met in time is reflected in the vocations nurtured under the apostolate of the Blessed.

"Kingdom of God Within"

The measure of an active apostolate, however, is not in the hustle and bustle of deeds and doing. Rather it is commensurate with and contingent on the inner growth of the agent. A man must *be* something before he can *do* anything; good teachers are first of all good men. "Perfect schools," writes Pope Pius XI in his classic Encyclical on Christian Education, "are the result not so much of good methods as of good teachers"; and emphasis of context is on inner goodness and moral integrity. "Without prayer," St. La Salle counsels his followers, "we may be demonstrative, but never effective."

Well schooled in these fundamentals, Brother Benildus was before everything else a good man, a holy religious. Perfect observance of his vows and of the Rules of the Brothers of the Christian Schools is the key to his personal holiness, the foundation of his wonderful success as an educator. Several pontiffs have said they would canonize religious for perfect observance, and Brother Benildus seems to be taking them at their word. His life personified the way of life prescribed by St. John Baptist de La Salle.



Three Notable Participants in the Recent San Francisco Convention of the National Catholic Educational Association. Rev. Gerald G. Walsh, S.J., of Fordham University, New York City; His Excellency Archbishop Mitty, of San Francisco; and Senator Murray of Montana.

A Perfect Religious

People of Saugues learned the futility of seeking conferences with their headmaster at times set apart by Rule for community practices of piety. As director, Brother Benildus was a strict guardian of the regulation. His regularity became a village byword, and through it in no small part grew his reputation for heroic holiness. If the villagers admired him as a schoolman, they loved him as a religious. They went out of their way to see him saying his Rosary in the community garden. "If Brother Benildus is not a saint," they said, "then there are no saints."

Miracles

When he died in the summer of 1862, his last whisper was the ejaculation to the Mother of God that he had taught all his boys to say: "O Immaculate Mary, may I die a holy death." Almost at once, word about him went forth beyond Saugues and Auvergne, and soon the tableland citadel in the Cevennes hills was besieged by pilgrims to his grave. Tapping of cane and crutch was heard along the cemetery walks. Paralytics were borne there. The sad of heart and the sick of soul came long miles over the mountains to kneel in prayer. Mothers carried ailing children to touch his tombstone. Many of them went away, solaced and whole, attributing great graces and cures to his power with God.

A special predilection seemed to bless afflicted children. Jean Fonger of Saugues, aged six, was suddenly cured of angina and diphtheria; Philomene Hermet, aged two, was instantly healed of paralysis and smallpox; a Cadiz schoolboy recovered completely from meningitis; a Canadian student, stricken with peritonitis and pneumonia, was restored to

health overnight; little Marie Laurent, crippled with paralysis, regained soundness of limb on touching the crucifix of Brother Benildus.

Almost equal partiality appeared to favor the petitions of teachers. Invoking his aid, a Dominican Sister walked after having been hopelessly bedridden with paralysis. Brother Lucian of San Francisco, Calif., recovered fully from a serious head injury that threatened his life. At the age of fifty-nine, Brother Nestorus was completely cured of a hernia at the grave of the man of God. Wonders such as these multiplied through the years.

In 1903, Pope Leo XIII ordained the introduction of the Cause of Beatification of Brother Benildus, F.S.C. and twenty-five years later Pope Pius XI officially declared the heroicity of his virtues. Last year, Pope Pius XII pronounced that two cures obtained through the servant of God could be attributed only to divine action.

One of these cures effected the miraculous recovery of Brother Joaquin Donato, F.S.C., who, in 1931, was stricken with a mortal brain tumor. Five physicians attested that his condition was beyond the aid of medicine and surgery. On the last day of a novena to Brother Benildus, Brother Joaquin was restored to perfect health. He is teaching today and has never suffered any relapse.

Ordinary and Extraordinary

Brother Benildus was raised to the altars of the blessed on April 4, 1948. His remains are now enshrined in the medieval church of Saugues. A marble tablet on a side wall is engraved with these words of Pope Pius XI: "He did ordinary things in an extraordinary manner."

The Pastor and the Superintendent

*Rev. Felix Newton Pitt, Ph.D. **

IN GENERAL, our Catholic school systems correspond to and resemble in organization the public school systems. There is the superintendent, the school board, the supervisory staff, the school principal, and the teachers. In all this our organization is the same as the public schools except for the fact that none of our executives or board members are elected by popular vote. They are appointed by the bishop, and their tenure of office is subject to the will of the bishop. The principals and teachers are appointed by the religious communities subject of course to the approval of the diocesan officials. The community supervisors are also appointed by the communities subject to the approval of the superintendent. The latest development in administration is the diocesan supervisor who is employed by the superintendent for the general supervision of all schools. In all this there is little difference from the public school system. There is, however, one very important person and factor in our school systems not found in any other. That is the pastor of the parish. In fact, without a zealous and interested pastor there will be no school in connection with the parish or at least not a very efficient one. Here then, we have the two key officials in any diocesan school system, the superintendent and the pastor. The two must understand each other's position and must work together. Their relationship must be one of constant co-operation and mutual assistance.

Superintendent a Newcomer

The pastoral office goes back to the earliest years of Christianity. It also enjoys high and strong canonical standing. In point of time the diocesan school superintendent is but of yesterday. In fact, the office in this country is only sixty years old. The first superintendent was appointed in New York in 1888. Philadelphia followed in 1889, Omaha in 1891, and Pittsburgh in 1896. These early superintendents were actually merely inspectors of schools appointed by school boards with the approval of the bishop or directly by the bishop to carry out the regulations of the boards. The commission gave him authority to act for the diocese in educational matters. How far that authority extended depended upon the will of the bishop, and it still does so depend. His main function was acting as executive officer of the school board and visiting schools. He was more frequently called inspector or supervisor of schools than superintendent. He was usually the pastor of a parish. One of the best known and most successful of the early superintendents was Father, afterward Bishop, John H. Shannahan of Philadelphia. During his term of office he was rector of one of the largest parishes in

the city of Philadelphia. After 1915 the number of dioceses having superintendents grew rapidly. By 1930 there were 71 superintendents and eight associates. Today there are 116 superintendents and 29 associates.

The Bishop's Representative

As was stated before, the superintendent of schools has no canonical standing. The term "superintendent" in the Catholic school system applies, strictly speaking, to the bishop who has the duty and responsibility to oversee and devise policies for the schools of his diocese. The schoolman of the diocese is the delegate of the bishop. Hence, any authority or standing he may have depends entirely upon the will of the bishop. Here we find great variation in practice ranging all the way from full authority and complete responsibility to a mere nominal office. In some dioceses he is merely a pastor with the title of school superintendent, but with no actual authority to administer the schools. A recent development is to give him the title of secretary to the bishop for education. The practice of being a pastor or not also varies in different dioceses. Today, work, responsibility, and functions of a superintendent in all but the very small dioceses is a full-time job demanding every hour of time.

Duties of the Superintendent

In 1935 there was a study made at the Catholic University of the office of diocesan superintendent of schools and published as a doctoral dissertation by Rev. John M. Voelker, who now is principal of Messmer High School, Milwaukee, Wis. This is the only publication of its kind aside from various articles published in Catholic educational magazines and papers before the N.C.E.A. which treat of the office of diocesan superintendent. In his dissertation, Dr. Voelker made a study by the questionnaire method of the functions and duties of the superintendent. He classified these functions under eight major headings; such as, supervision with 56 items, administration, 27, religious communities, supervisor, principal and teacher, 25; public relations, 24; bishop, school board and pastor, 19; pupils, parents and laity, 19; Catholic Action, 18; professional status and special responsibilities, 18 — a total of 206 items or kinds of activities which fall to the work of the superintendent. This study was made in 1935 and since that time some changes have taken place. There are differences today. One of these differences is that the superintendent today is primarily an administrator and executive. He is no longer merely a school visitor or inspector, nor is he a supervisor in many diocesan systems. Supervision is a field for specially trained and experienced teachers. The trend is to employ full-time diocesan supervisors working out of the superintendent's office and under his direction. Another change has been the

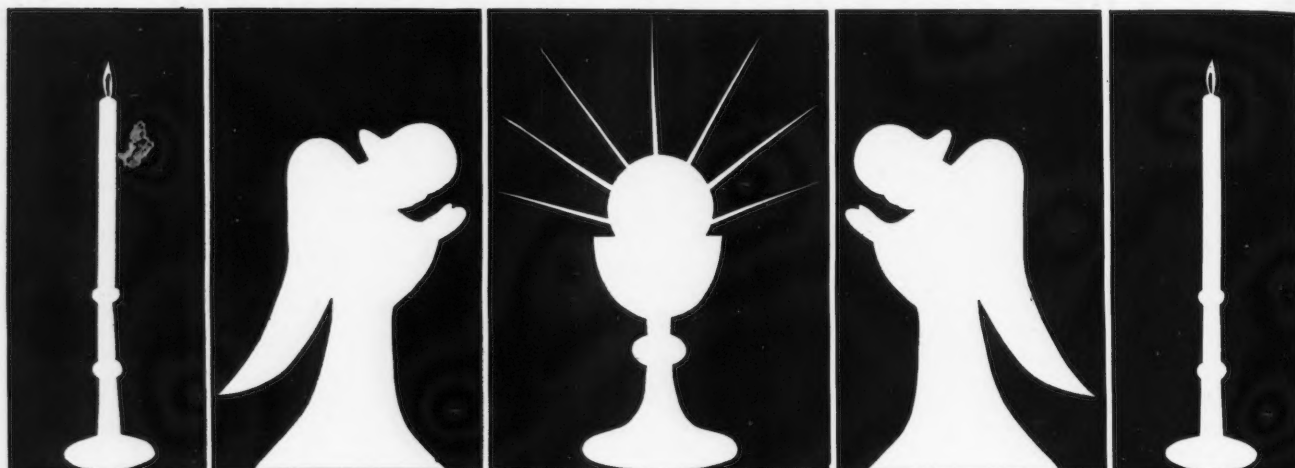
increased importance of public relations. The demands in this field upon the time of the superintendents have grown enormously, sometimes affecting 50 per cent of his activities. The functions of the superintendent might be summed up today as follows:

1. To state and clarify the aims of Catholic education on all levels of instruction;
2. To institute and maintain the means that will keep the schools Catholic in purpose, content, and method and scholastically on a high standard;
3. To stimulate the use of the curriculum and classroom procedures in accordance with accepted educational theory;
4. To establish more effective supervision of elementary and secondary schools;
5. To improve the techniques of school administration and class management;
6. To test the achievement of pupils and to evaluate the results of the testing program;
7. To determine adequate standards of training for teachers;
8. To promote educational research in curricular and administrative fields;
9. To stimulate the professional growth of teachers;
10. To formulate criteria for the selection of textbooks and to direct their selection;
11. To promote an integrated program of health education and health protection instituted by the department of public health;
12. To compile annual reports and special reports relative to the schools;
13. To review legislation which affects the Catholic school system on both local and national levels;
14. To keep the public informed concerning the program of Catholic education;
15. To participate actively in all state and local civic activities and programs that affect education;
16. To co-ordinate the activities of the parent-teacher groups of the diocese;
17. To report to the bishop and make recommendations on all matters concerning education. This function varies in almost every diocese depending upon the wishes of the ordinary.

Administrator and Executive

These functions, as can be seen, cover a wide variety of activities. The superintendent today must be a highly trained educator. He must be an administrator and an executive. As a public relations man in matters educational and also in other fields, he must be able to meet all kinds of people and to deal with public officials. The superintendent's office has expanded enormously and has become a kind of general information center. The Catholic school superintendent in any diocese with 10,000 or more school children has almost unlimited possibilities for educational leadership in his community. Despite its non-canonical standing, the office has become one of great importance in the Church. Much time has been given to the discussion of the office and duties of the superintendent because it is something new in the Church. The office of

*Secretary of the Catholic School Board, Louisville, Ky. This is a condensation of a paper read at the meeting of the seminary department of the N.C.E.A. at San Francisco, Calif., April 1, 1948.



A Eucharistic Blackboard Border Designed by Sister Alphonsus Marie, C.S.J., Nazareth Motherhouse, Concordia, Kansas. It may be used as a Corpus Christi illustration in June, for Holy Thursday, or to illustrate a booklet or project on the Mass.

pastor is as old as the Church itself, and his duties definitely outlined by canon law whereas the superintendent has had to establish and build up the functions of his office.

The Pastor's Duties

Until quite recent times the pastor had full and complete responsibility for his school. He was superintendent and supervisor as well as religious superior. With the development of the diocesan system, the pastor's role in education has been limited to some extent, but it is still the most important factor in the school system. The Code of Canon Law, in Canons 1329 and 467, section I, states clearly that one of the most serious responsibilities of the pastor of a parish is to provide for the religious education of its members, especially the children. Both the Second and Third Plenary Councils of Baltimore insisted on the necessity for parochial schools and the obligation for their establishment and conduct was placed upon the bishops and pastors. Neither the Code nor the Baltimore legislation makes direct regulations concerning the general management of these schools. The reason may be due to the variety of conditions which have to be met in various localities, and also to the influence that the civil authorities exercise on the schools in the matter of standards. The management of the parochial schools, therefore, rests within the power of each bishop. It is the bishop who will set down the rules governing all school activities according to the needs and conditions of his diocese. Hence, the pastor is bound to observe the regulations laid down by the bishop directly or through his school board or the superintendent. Since there is a large area of possible conflict between the diocesan school office and the pastor, the relative duties of each should be outlined definitely by diocesan statute or regulation. This is done in many dioceses. For example, in the Archdiocese of San Francisco, by diocesan statute the general duties of the pastor in regard to the parish school are stated as follows:

"The Pastor is the head of the school. It

is his duty to visit the school at least twice a week in order to foster its spiritual and intellectual program and to promote the physical welfare of the pupils. The pastor or his delegated assistants are required to give religious instruction to the pupils at definite times each week. In addition, with a special solicitude, the pastor is required to make provision for the religious education of children who attend public elementary and high schools." The particular duties of the pastor in regard to the school are the following:

1. He is to direct and supervise the religious education of the pupils. This primary responsibility embraces the giving of religious instruction either personally or through his delegated assistants at stated times each week.
2. He is responsible for the financial administration of the school. He purchases all school supplies and defrays expenses through the school account.
3. He is responsible for the adequate maintenance of the school plant. The cleanliness of the building and premises, the efficient operation of the heating system, and the determination of needed repairs should claim his special attention.
4. He is in charge of the employment of custodians and other lay workers.
5. While the principal directs the general educational work of the school, the pastor should maintain a lively interest in the scholastic achievement of the pupils.
6. He should assume responsibility for the solution of problems which are extraordinary and out of ordinary routine. Such problems should be referred to him by the principal.
7. Since the reception of the sacraments of penance and the Holy Eucharist is the most important in the Catholic life of the children, the pastor should institute the means which will encourage frequent reception of these sacraments. Practices which minimize the voluntary element by introducing forms of regimentation or which do not lead to sound and lasting habits in the sacramental life of the pupils should be eliminated.
8. As the pastor of souls, he should counsel individual boys and girls who require guidance in the determination of their vocation. He should give special attention to children with behavior problems and should meet with the parents of such children in order to indicate

methods of correction and improvement. A meeting of the pastor, principal, and the parents should precede any action involving the expulsion of a pupil.

9. He should co-operate with the school board and the superintendent of schools in observing all diocesan educational regulations.

These are the statutes governing the duties of pastors in regard to their schools. In general they are the same in most dioceses. In these statutes nothing is said about the choice and appointment of teachers. Generally the pastor and the religious community work out this matter within the regulations governing the diocesan standards. Throughout the years of development there have been many misunderstandings and many clashes between superintendent and pastor. Many pastors in the past, and some in the present, feel that the superintendent is encroaching upon his duties and trying to tell him how he should run his school. No doubt, in many cases that is true and also in many cases probably necessary. The pastor has many and varied duties. The management of the school is only one of them. He is not, as a rule, a specialist in education. Some may think they are and have preconceived ideas and practices which are educationally bad. The superintendent is, or should be, a trained specialist in schoolwork. Hence, his advice and help should be welcomed by the pastor. He is not just trying to tell the pastor how to run his school. He is the representative of the bishop, appointed by the bishop for a specific job and he must conscientiously try to carry it out. Our pastors are a distinct type; they are individualists; they are the center of authority within their parishes, they are vitally interested in the success of their parochial work and they sometimes resent what they think is interference. Fortunately the pioneer days for the superintendents are over. Now it seldom happens that there are any real conflicts. Our priests are accustomed to school organization and they have learned to value it. They realize how it has strengthened all the schools, for in unity there is strength. There are, of course, a few eccentric individuals here and there who

refuse to conform, but soon or later they realize its ultimate value.

Pastor Needs Help

In summing up it might be said that the pastor is the local administrator of the parish school. All the physical side of education, that is the school building and its equipment, the playground and recreation program, the discipline, the morale of both teachers and pupils, all are the responsibility of the pastor. It can be stated truthfully that the standard of education and the general efficiency of any given school depends upon the interest, knowledge, and ability of the parish priest. It can be said further that all these things will be aided, stimulated, and supported by the full co-operation and support given by the pastor to the diocesan organization, to the superintendent and his program. After all, it is the whole purpose of the superintendent to help each pastor to make his school the best possible one in every way.

The seminary can do much to promote Catholic education and to help both the pastor and the superintendent by stressing the necessity for all parish priests to give full

and loyal support to their bishop's educational program. Every priest among many other things has to be a teacher. He does not have to be an educator but he should know the basic principles of our Catholic philosophy of education. He should also have some knowledge of school administration. If the seminary can give the priest this much, it would be beneficial not only to the individual but to our schools. Our schools are now the focal point of attack by our enemies. We will need in the immediate future men better informed on education. Most of all we need now and will have an increasing greater need for unity and solidarity. We must make our schools more efficient in every way. That responsibility is on all of us, but in a special manner it rests upon the pastor, the bishop, and his representative for education, the superintendent.

Just as the pastor is the local administrator of the parish school, the superintendent is the diocesan administrator of all the schools. The office of superintendent in Catholic education has grown greatly in recent years. Just now it is one of the most important offices in the diocese, for it is the superintendent

who will have to bear the brunt of the concerted attack on Catholic education. His office today is just as necessary as that of the officials in matrimonial courts or a specialist in canon law. In fact from the viewpoint of public relations, it is more important. Here is where the superintendent is in a position to perform a great work for the Church. In any city where there is a Catholic school superintendent, it is he who is called upon to represent the Church in practically all civic activities. Many times and in many places, the greater part of his time is consumed in attending meetings and serving on committees. Hence the great need today in any diocesan school office is more trained personnel and especially for generous and secure financial support. That, too, is the need on a national scale. The Catholic Educational Association should have a budget at least ten times larger than its present one. As in the diocese the efficiency of the school organization is in proportion to its financial support as well as otherwise, so also in the country at large. If Catholic education is to survive and forge ahead, it must have a strong national organization adequately financed and staffed.

The Euphrasians Did It

*Edward H. O'Brien, S.J. **

CHALLENGE the right set of young people with a knotty problem, and the knot will be untied. Give the right set of young people a job, and the job is done.

An example is the St. Euphrasian project which came to my attention recently. The project could have taken place in Alabama as well as in Ohio, in a large school or a small one, in a school for boys or a school for girls, could take place again tomorrow just as it did yesterday at St. Euphrasia's.

Until last spring I had never heard of St. Euphrasia Academy, Columbus, Ohio. Then some correspondence was shown to me. The correspondence had been sent to Father C. Franklyn Lynette, S.J., formerly president of our Race Relations Conference of St. Mary's College, by Miss K. West, a member of the sociology class at St. Euphrasia's.

"We are very much interested in the . . . racial problem today. . . . If you have any leaflets and pamphlets that would further our sociology class's study on this ever increasing problem, they would be highly appreciated," wrote Miss West.

Father Lynette's answer was to send Miss West copies of the Interracial Program formulated by the Race Relations Conference of St. Mary's College for the Sodalists of the

United States and published in the Sodality Semester Outline. The program was full of suggestions for gathering Mr. and Miss Teenager's powers behind radio skits, publicity groups, dramatic groups, study and discussion groups, and various projects such as a library project, teaching catechism, exchanging visits between white and Negro schools, inviting prominent Negro speakers, holding special novenas, praying for the conversion of Negroes, arranging group Communions, writing plays, using interracial items in the school paper or bulletin, distributing leaflets and pamphlets, writing letters, contacting leading sources of interracial information, and reading useful publications and books.

Miss West received Father Lynette's communication, and St. Euphrasia's began to buzz with activity. Pupils studied interracial matters in class. The school paper, *The Euphrasian*, soon carried in the first place of the front page this entry: "Flash! The Sociology and American History classes of St. Euphrasia High School are knee-deep in the racial question."

Weeks of fast and furious activity followed. Pupils read about the racial question and took at least one identification and true and false test. I have sure knowledge of only one such test. That one I saw myself among the completed projects which Miss West sent to Father Lynette just two and a half months after her first letter to him.

As one part of its program, St. Euphrasia's

held a poster contest. Some of the posters were quite good. One of them picturing a portion of a piano keyboard and two staves of "The Star-Spangled Banner" worked out the idea that it is impossible to play "The Star-Spangled Banner" without the black keys. Another picturing a large, ugly ink blot suggests the thought: "Christians, let's blot out race distinction." A third poster made up as a Valentine pictures a large red heart in its center. Around the heart is the simple inscription, "Our Valentine to all Americans." In the middle of the heart are two doors which open like casement windows. When the doors are thrown open, one reads written in black on the white paper background, the heart-searching question, "Is your heart open to all?"

The two poster-contest winners were awarded tickets to the concert of a Miss Berger, colored mezzo-soprano, who was singing in Columbus sponsored by the Catholic Fine Arts Guild.

The two winners of the poster contest wrote down their observations about the concert and about their bus ride to the concert hall for the rest of their fellow pupils. According to their account, they set out determined "to watch the attitudes of the two races toward each other and to notice how they dress and talk." Their observations of Negroes on the bus and of various Negroes and whites at the concert resulted in the conclusion that the Negroes behaved in a very civil, gracious, and proper manner.

*Secretary, Race Relations Conference of St. Mary's College, St. Marys, Kans. Former instructor in Greek and Latin at Creighton University High School, Omaha, Neb.

One pupil wrote a letter to the Josephite Father James F. Didas. Father Didas is the editor of *The Colored Harvest*. She asked him to answer two questions: What does the Church say about Negroes attending a church which has a majority of whites as a congregation? What does the Church say on intermarriage? This is the sort of question which became a real problem to the pupils of St. Euphrasia's. Thanks be to God for it! In answer to her query, the young lady received an excellent two-page letter from Father Didas, typed single space.

Essays were written by these eager girls. In an essay entitled "Race Prejudice," one pupil makes two telling points: first, quoting the saying of Booker T. Washington, she develops the theme that "a man cannot hold another man down in the gutter without staying there himself"; secondly, she states fairly and squarely that the United States is inconsistent in condemning the racial intolerance of Nazism while practicing its own brand of racial intolerance.

Pupils read books and reported on them. One such report entitled "Wonder Worker of Peru" tells the story of Blessed Martin de Porres, the Negro Dominican lay brother. The report tells the story of Blessed Martin from his birth in Lima in 1579 to his beatification in 1837. Another book which received a fine review was the Sheed and Ward publication, *Dark Symphony* by Elizabeth Laura Adams, a challenging book for all who are interested in the race question.

A conspicuously high-light event on the St. Euphrasia program was the visit made to St. Cyprian's colored parish church, Columbus, Ohio. Thirteen pupils of the sociology class paid the visit to their fellow Catholics of St. Cyprian's, accompanied by four older lay persons and two nuns. At St. Cyprian's they assisted at Mass, received Holy Communion, had breakfast, and were entertained with music.

Hats off to the splendid, practical step toward interracial unity taken by St. Euphrasia, its zealous faculty, and students. The present account does not exhaust all that the Euphrasians accomplished. More could be added. For one instance, the entire project was presented as a Valentine Day program for the Sisters of St. Mary's in Columbus. As another instance, the completed project was sent by Miss West to St. Mary's College. A bulletin board display was made of it there for some 167 Jesuit theologians from the southern, middle western, and western United States and from Canada and Mexico. Such a project teems with power to inspire, encourage, and challenge action. I find myself thinking wishfully how wonderful it would be if other hearts and other schools would be inspired to go and do as the St. Euphrasians did. Challenge the young people in our Catholic schools with a knotty problem, and the knot will be untied. Give the young people in our Catholic schools a job, and the job is done. In this matter in which they have done so well, take the Euphrasians as an example.



These posters were designed by students at St. Euphrasia's Academy, Columbus, Ohio, as a feature of their project on race relations.

Our Lady of Fatima Club

*Sister M. DePazzi, S.S.J. **

Now that the beautiful story of Fátima is being made known to the people of America, I feel, perhaps, others may be interested in the little Fátima clubs that were formed in my class during the school term of 1946-47. I read the story of *Children of Fátima* by Mary Fabyan Wyndeatt, to my class of fourth-grade boys and girls. They were intensely interested, and plied me with questions. One of the questions asked was, "Why does our Lady usually appear to poor shepherd children or to children of the poor?" They mentioned the stories of Bernadette, Children of La Sallette, and the little Indian boy of Guadalupe. The least intelligent of my pupils, a child with many handicaps, raised his hand and gave them a most profound answer. He said, "Our Blessed Lady appears to the poor, because the poor have more time to pray and think about God and His Blessed Mother. Those who have money are too busy enjoying themselves to think very much of Them." When I finished reading the story, the children wanted to know what they could do to make sacrifices for sinners and to make reparation to the Immaculate Heart of Mary, as did the little shepherds of Fátima.

During oral English class, the children told what they thought they could do and would

like to do. The majority of them suggested some very sensible and practical ideas. The main idea selected was the formation of a club. I suggested dividing them into groups of five each. There were 37 pupils. The two extra pupils were chosen to be the leaders of all groups. Each child was to say a decade of the rosary a day; thus each group completed a rosary every day. The two extra pupils said a decade to make up for anyone else in a group who failed to say his decade that day. The children showed great enthusiasm about the whole procedure.

This had a great influence for good. Devotion to our Lady and the rosary increased remarkably. Rosaries began to appear very rapidly. Very seldom was a child without his or her rosary. Therefore, each day before the afternoon session, we formed a semicircle around the room facing our Lady's statue. We recited a decade of the rosary. A different child was chosen each day to lead the prayers, the others responding.

The children also began to attend daily Mass, more frequent Communion were perceived, and daily visits to the Blessed Sacrament increased in number. The very lovely part of it all was the fact that it was accomplished entirely through the interest and goodwill of the children themselves, and few were found wanting.

*St. Augustine's Convent, Rochester 11, N. Y.

Education for Life Adjustment

Rev. Anselm Townsend, O.P. *

THE Prosser Resolution, to which we are devoting this convention, has no binding force upon Catholic educators. Personally, however, I welcome it. First, it represents a real movement away from emotionalism in the field of education. There has been far too much clamor for what can only be called a leveling process in education which is far from realism. Equal opportunity has been falsely construed as identical curriculums. The result has been a steady and disastrous lowering of purely academic standards which has made a joke of college education. Now it is proposed to re-examine the entire matter of high school objectives with a view to providing an education proportioned both to innate ability and to the realities of economic status. This is all to the good.

Secondly, the resolution puts Catholic educators directly on the spot—and it is a hot spot. It requires Catholic educators to re-examine their own educational system at the secondary level. This examination is long overdue. We have been to a large degree on the wrong track. Historically, secondary school education started with us in the form of academies designed either to serve as feeders to colleges or to become colleges themselves later on. They were primarily private institutions operated by religious as college prep schools. That goes for the boys. For the girls, the convent finishing school was the prototype. The same thing was largely true of early secondary training everywhere in the United States. The trouble is that almost all Catholic schools have followed the same pattern. In this, the boys' schools have been the more slavish. Girls' schools have done something at least in the field of vocational training by their commercial and home-economics courses. But, speaking generally, the pattern is still that of the college prep school.

This seems to me to be hard to justify. There are a few Catholic schools which can justify their being prep schools, my own, for instance, in which about 90 per cent of the graduates actually enter college. But the average for the nation is certainly below 15 per cent and I would guess that among Catholics it is nearer 10 per cent.

Reorientation of High Schools

What is needed, and this the Prosser Resolution has in mind, is either the creation of a vast network of terminal high schools to which the prep school shall serve as a supplement, or a reorientation of existing high schools. These should have the primary aspect of a terminal high school while still providing adequate preparatory courses for the minority who will go on to college. The objective, then,

is to provide as complete an education as possible for the majority who do not go to college. At present, they are too often treated as a bunch of intellectual tagalongs who must be taken care of somehow, without destroying the academic standards and prestige of which our school is so proud. It seems to me to be time that we ask ourselves whether our curricular procedures are designed for the glory of the school or the welfare of its students.

The Tools of Learning

Today, I propose very briefly to examine the position of the tools of learning as they now exist in our schools and to indicate the role they must play and the modifications they must undergo if we are to meet, as we must, the challenge of the terminal high school.

By the tools of learning we understand those basic skills which are a prerequisite for all educational processes—the three R's. However, I should like to suggest that there are at least five basic skills. I would suggest that the object of education is to produce an intelligent and articulate man. Thus, it would seem that to the traditional three R's must be added skills, one of which might be termed "speaking" or "oral expression," the other "skill in listening and observing."

There is a vital need of the secondary school's taking the responsibility for adequate remedial work in the basic skills, especially in the freshman year. This remedial work should be the task of the most competent members of the faculty and not left as a chore for the less fit. The "dumb" or deficient student must be given a second chance and it is very probable that a competent handling of such students will be extremely rewarding.

Granted this remedial work, there remains the problem of training in the basic skills at what may be called the true secondary level. Secondary, here and throughout this paper, primarily means that level which completes the formal training of students after the grade school. I am not in the least concerned with the secondary school as preparatory to college.

The Individual Curriculum

The first requirement is obviously the determining of a specific course with a specific objective for each student. Education of the masses must not be permitted to degenerate into mass education. Each student should have mapped out for him a definite curriculum, based upon needs, capabilities, and potentialities both social and economic. It is essential to visualize the probable future of the student and educate him in terms of that probable future.

Given a curriculum based upon this tentative forecast of the future of the student, he must be taught the basic skills in terms of that entire curriculum. His reading, oral, and

numerical skills should be developed in the manner most apt to fit in with the rest of the subject matter. If he is to be taught skills which involve the use of blueprints, his number training should be so oriented. If he is to enter ordinary business, his vocabulary should be strengthened upon such lines, and so on.

Basic Culture in Education

It must, of course, be stressed that there is a basic minimum cultural level. The purpose of education is to enrich the entire man. We cannot rest content with turning out an expert mechanic. We must produce a rounded man but we dare not produce an inept mechanic with half a college education. It is fundamentally a matter of proper stress. We must stop making college entrance the only standard of achievement. We must aim at fitness for life.

I should like to discuss number skills and language skills. Before doing so, may I make a last desperate plea that something should be done about plain ordinary penmanship. The time that we teachers lose in attempting to decipher cuneiform inscriptions and hieroglyphs is appalling. Something must be done about it. If we cannot get our good colleagues in the grade to work on the matter, we must act ourselves. We should stop taking illegible work, especially when it is the result of sheer laziness or pure carelessness. This should apply to every teacher and in every subject.

Number Skills

Perhaps nowhere does the college prep mania show its ugly head more fully and with such deadly effect, as in the field of the number skills. Please note—I did not say mathematics. I am inclined to agree with the report of the American Youth Commission of the American Council on Education that algebra and geometry are the two major fields of discouragement in the ninth and tenth grades. Often they bring on a sense of frustration which flows over and undermines the entire morale of the student. Secondly, studies seem to show that only a few students have any real interest in, or power to grasp abstract mathematics. It would seem wise therefore to abandon formal training in algebra and geometry unless there is a real aptitude or there is a future need of it as a professional skill.

Of course, there is a basic need for ability to deal with number and form. But current high school practice has tended to assume that the basic skills have been sufficiently learned in the grade school and that the task of the high school is the specialized form of mathematics needed for college entrance. There are two fallacies here. The first I have mentioned. Why train for what will not be attained? The second is that elementary training is not only often very superficial but

*Fenwick High School, Oak Park, Ill. Father Townsend read this paper at a meeting of the secondary school department at the 45th annual convention of the National Catholic Education Association, San Francisco, April 2, 1948.

in many cases is quite inadequate in content. I would, therefore, suggest that in this *majority curriculum*, as I like to call what we have in mind in this paper, the ninth year be devoted to an enrichment in the instruction in the solving of quantitative problems, for which all have need. Wherever needed, time should be given to remedial work during the tenth year also.

I submit the following five objectives as basic in the field of number skills:

1. Skill in the fundamental operations of addition, subtraction, multiplication, and division
2. Familiarity with the notion of ratio sufficient to use scale drawings in maps and house or other plans
3. Facility in fundamental operations upon fractions and mixed numbers—this because of its practical importance and its serious element of difficulty
4. Understanding of decimal and percentage operations, particularly as these are applied to money
5. Ability to interpret the graphic representation of numerical data on a chart

These are, of course, fundamental and, I think, should be included in the curriculum of every high school student. It is not an exhaustive list, of course, and it must be supplemented in many individual cases. However, it seems to me that this work of supplementing should be attempted by teaching the special skill in connection with the subject matter wherein it is needed. There is a major difficulty here. Care must be taken that the teachers of the specific studies are adequately prepared to teach the required number skill.

It will be objected, I fear, that I have completely overlooked the value of algebra and geometry as tools for developing thinking processes. I am afraid that I am not as convinced of the validity of the argument as I used to be. After all, I taught algebra for a while. Of course, mathematics is a first class mind developer—in some cases. But logical thinking can be taught without formal logic or the rigid argumentation of an Euclidean proposition. Again I fear that mathematics is too often taught in a vacuum. It is taught for its own sake and, for many students, probably for the majority, has little interest and even less relevance to life or experience. I would suggest that the most practical place to teach hard practical thinking is in the social sciences, especially in sociology where clear thinking is the only remedy for a sloppy sentimentalism or a crass and harsh paganism.

Language Skills

In speaking of the number arts, I have tried to insist that we take a sternly practical approach. In regard to the language arts the position is somewhat different. It is no longer merely a case of learning a practical skill to fill a practical need. We are still concerned with a practical skill, but with a double objective, part practical; namely, to meet the necessities of life; part, call it cultural, if you will, to meet the necessities of living.

KITCHEN MYSTICISM—FRIDAY FARE

Fish on the bill today, Lord—
You were a master cook at that.
How the Apostles
Must have smacked their lips
Over the fish You broiled on the shore,
Flavored just to the taste,
Brownied to a turn,
And the tang of the sea retained!

Dear Mother,
You, too, must have been a hand
At cooking the sea food—
With so many fishermen always around.
Lend me your aid in my task today:
To season just right,
To cook to a golden brown
To tempt the appetites of my fishers of souls
When they come in hungry and weary—
And maybe cranky—at noon
After laboring all morning and catching naught.

Let me show them Your gentle thoughtfulness, Lord,
Your gracious manner, dear Mother,
So they'll go back to their "fishing"
Encouraged,
Glimpsing You both in the wriggling bodies
And wandering eyes
And uneasy, uncertain hands
That reach for the bread of truth they break.
"Inasmuch as you did it . . ."
In very truth,
It is You, Lord, we serve.

—SISTER M. VIVIA, P.B.V.M.
St. Patrick's School
Waukon, Iowa

a) Reading and oral expression

The purpose of all language is the communication of thoughts, wishes, ideas, hopes, fears. It is the chief tool of extroversion. Its oldest form is the spoken word and that is still the most important. The written word is only a substitute for speech. I should like to emphasize that very strongly. It seems to me that herein lies a major defect in the teaching of language skills today. We are living too much in the past when the written word was the privilege of the upper classes and literature a culture preserve for the wealthy. We have sought to do away with this distinction—and rightly—but in the process we have lost the art of speech.

The chief objective in teaching the language arts is, I repeat, to make it possible to share experience. It is therefore essential that we make the student, first and foremost, capable of expressing himself—and that orally since that is what he is going to do most of the time. Students must, therefore, be taught to speak clearly, correctly, and adequately.

Clear speech means that the words shall be pronounced in such a way that they are grasped immediately.

Correct speech means the apt word with the proper pronunciation and with a word order suitable for the occasion.

Adequate speech means that there must be a vocabulary which is big enough to enable the thought to be expressed without ambiguity or circumlocution.

This last question of vocabulary is vital. It is my experience that students entering high school are woefully unprepared. This lack of sound preparation, great as it is in the written vocabulary, is even greater in the listening and greatest in the spoken vocabulary. It is strange that students often fail to grasp the meaning of a spoken word when they easily grasp the same word in print. To a lesser degree, the reverse is true. There is no use in teaching spelling without *equal* insistence upon both meaning and pronunciation.

In teaching, we must remember this triple vocabulary, spoken, listening, and written. I think that this distinction has been too often overlooked. English tends to be written English in the minds of too many teachers.

Again, we should plan our vocabulary work along several lines, and that simultaneously. We do not have a single vocabulary in any one of these fields; we have several. We have a general vocabulary and one or more special vocabularies. I need not remind the priests and religious here today of our own esoteric language which so thoroughly mystifies those who are not of the elect.

Here the challenge of majority education faces us. Our high schools have too largely concentrated on a single vocabulary and that the one which is of the least practical use—the written literary one. Many of our high school students can write better than they can talk, though they must talk much oftener. We should build up a whole series of vocabularies.

First, there should be a basic spoken vocabulary, involving correct spelling, correct pronunciation, and correct usage. This should be generally applicable to the entire school. It should be based largely upon an analysis of the probable life pattern of the student. It well could be based upon what they are likely to hear at home, socially, or on the radio.

Secondly, there should be specific vocabularies, spoken, listening, and written, for the various subjects of study. These should be the task of special teachers rather than that of the English department.

Thirdly, there should be a general cultural vocabulary. The object of this latter should be to enable the youth, and later the adult, to read intelligently what he is likely to read. The daily newspaper and the *Saturday Evening Post* or *Collier's* would prove useful guides in this field. I know that they hardly represent the literary cream. On the other hand, those with higher ideals will enrich their vocabularies almost automatically, as they read.

The best way to bring about this vocabulary improvement, it seems to me, is to restore the ancient custom of reading aloud, reciting, or, in other words, practicing oral

expression. You cannot teach words from a list and have them vivid. Words are meaningless, at least in terms of expression, outside of actual use. Words must be learned in context. It would be well worth while to draw up a program of poems and speeches so designed as gradually to build up a vocabulary. I suspect that the vocabulary of the average Protestant churchgoer is richer than that of Catholics of comparable education simply because of the greater use made of the Scriptures in their services. I suspect that the grammar school graduate of fifty years ago had a greater vocabulary than even a high school senior today, because he was made to learn vast quantities of poems and speeches.

And here is the place to comment upon the misuse of the classics of English literature. Too much emphasis is placed upon an analysis of the formal components of the things read. It really is not very important to know the grammar of Shakespeare. Things have to be dead before you can dissect them. Shakespeare is great *spoken* English. He must be declaimed, not analyzed. Far rather that a boy be profoundly moved by the great speeches than be able to analyze them. One broadens the mind and the vocabulary, the other profits a man little unless he plans to become another Milton, and I suspect that he had better in any case remain "mute and inglorious."

Teach the thrill of words, and grammar will take care of itself. Let a student *hear* good English and he has a chance of speaking good English. He will develop a taste for the right word and the right construction which will be far more apt than what can be gained from any scientific analysis. He will speak vigorously rather than write stiltedly. I am profoundly convinced that it is easier for a man to learn to write from speaking than to learn to speak from writing.

Further, and this too is vital, he can be taught to listen. Students do not know how to listen. They have not learned that it takes at least a sentence to express an idea. They are unused to waiting till the end of the sentence. They guess, they rush to a conclusion before the conclusion of the sentence and they never do hear that conclusion. Personally, I am rather tired of being misquoted by my students upon the basis of the first half of my sentences. Half sentences are even worse than half truths.

Again, it is essential that students be taught to understand what they hear. There should be constant checks. The student should be required to repeat the substance of what he has heard in such a way that it is clear that there has been understanding. He must be taught to follow what is being said, not merely word for word, but thought for thought. He must be taught to suspend judgment until he has heard the whole. In the same way, he must be taught to speak in sentences, to express complete thoughts and that with both brevity and clarity.

For both these purposes, impromptu class discussions are essential. They must be carefully controlled. They must never be formal. They should be ready give-and-take argumen-

tation. They must be considerate and courteous. They must never become Donnybrook Fairs. They should precede the preparation of formal papers and reports. These last must not be omitted but I am sure that, just as speech precedes writing in the normal order of human development, so should it also in the development of expression under the guidance of the school. For most people thoughts are clarified by talking, only rarely by writing. It is important that students should have something to discuss before they start to write. Writing, that is to say, the committing of ideas to paper, is the last skill to be learned and the most difficult.

b) Writing

I would divide writing into two disproportionate parts. The first I shall call grammar, the second, style.

Now, by *grammar* I mean certain very fundamental things, the classification of words into nouns, verbs, adjectives, etc.; the use of punctuation; the syntax of ordinary and uncomplicated sentences. This must be taught by means of repeated drills. It should be the basis of the ninth grade and nothing should be taken for granted. On the other hand, extreme care should be taken that the student is not overwhelmed in a maze of technicalities. The objective should not be the power to analyze a sentence, but to be able to write one that makes sense. It is a question of clarity, not one of niceness. Personally I hate a split infinitive, but it is not a mortal sin. I do not like sentences to end with a preposition, but the world will not come to an end if they do. The test of success in grammar is that the student is able to express himself in such a way that he can be understood easily. I would not worry too much if every paper written during the freshman year were made up solely of simple sentences, provided that they were good ones. I would also insist, during the first two years in particular, that the vocabulary used, while adequate, be simple. Do not let the student develop the sesquipedalian mania, "full of sound and fury, signifying nothing." It is a good idea frequently to require a paper to be written over with a simplified vocabulary.

The second element is that of *style*. By this I mean the ability to write aesthetically pleasing prose or poetry. The normal ideal in high school seems to be the essay. I emphatically

object. In the first place, there is not one teacher in ten who can write an essay to meet his own requirements. In the field of prose a good essay is as rare and as perfect a thing as is a sonnet in that of poetry. I believe that style *can* be taught directly, but only with difficulty and to comparatively few. It can however be acquired unconsciously. Here is the essential value of carefully chosen reading. But I should like to emphasize that assignments should never be given openly on the ground of style, at least before the senior year, even if then. Let the assignment be made ostensibly for the pleasure it will give. Let the learning process be incidental.

The matter of written work assigned by other teachers should be one of great concern to all teachers of English. Part, at least, of English classwork should be in the form of a "workshop" devoted to this. The requirements of form, arrangement, and content — vocabulary and proper style, if you will — of reports and other written matter demanded by other members of the faculty should be the constant concern of the English teacher. This can be an excellent means of teaching clear, concise writing. The writing of simple business letters should be taught to all. But I should like to stress again that, in my humble opinion, apart from the barest fundamentals which must be insisted upon mercilessly, the teaching of English as a skill should be incidental either to the study of broadly cultural writings or to the specific needs of other subjects, or, preferably, to both.

Ability to Observe

Finally a word as to the *ability to observe*. Certainly it is true of many people that "they have eyes and see not." Students should be trained from the beginning to see things in context, whether those things be the external surroundings of school and home and neighborhood, or the whole of a picture or a chart or a map. If they are to use a map, for example, to locate a given place, they should be trained to see the whole picture of the whole map. If they are to use a dictionary or an encyclopedia, they should be taught to read the entire item and make use of at least some of the cross references. Constant war must be waged against isolated learnings. Only thus can we avoid disconnected thinking.

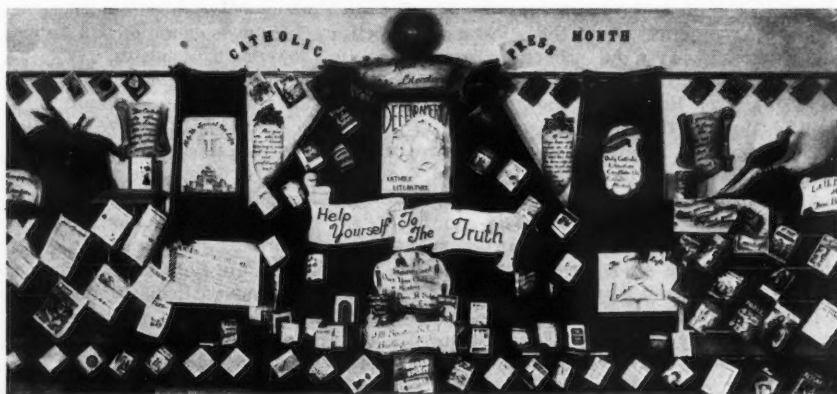


Exhibit for Catholic Press Month, 1948, at All Saints School, Burlington, N. J.

The CATHOLIC SCHOOL JOURNAL

Editor

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Catholic Students and the Report of the President's Commission

In the May number of THE CATHOLIC SCHOOL JOURNAL we commented on a review of the Report of the President's Commission on Higher Education made by representatives of the faculty of Catholic colleges. We should like to say a word this month about a comment by a committee of students of Catholic colleges from the New York-New Jersey region of the National Federation of Catholic College Students.

They start out by saying there are some good things in the report, but it is not to be taken as a blueprint of reform. They find praiseworthy the analysis of the need for the extension of our national educational system, the unmasking of discriminatory practices, and the substance of Volumes II, IV, and VI: Equalizing and Expanding Individual Opportunity; Staffing Higher Education; and Resource Data upon which the report is based.

They point out incisively the dichotomy that exists between the end to be gained and the means to be employed in the educational report which if sustained would seem to invalidate the value of the report as a whole, though the students did not wish to ignore or condemn it *in toto*.

The students raised the problems in connection with this report probably even more incisively than does the faculty committee and for that reason we are glad to quote their specific points as follows:

A. The three "primary goals of education" as stated in Volume I. These goals, in our opinion, are not primary.

1. Education and democratization are not synonymous. Education means the developing of a human being to the full realization of his powers. It therefore rests upon a true concept of man whose powers may be developed under any form of government recognizing his inalienable rights.

2. & 3. The same criticism applies equally to the second and third goals set forth in the report. This section of Volume I seems basically un-American because of its materialistic assumptions and denial of any ultimate value.

B. The solution of the problem of income and maldistribution of wealth by universalizing college education. We do not believe that a college education is either necessary or practical for everyone. If universal college education were put into effect, standards would automatically be lowered to accommodate all entrants.

C. The description of democracy as the ultimate good, a source of inspiration and sanction of action. Democracy itself is not the ultimate good nor an absolute. Moreover, democracy without an absolute becomes totalitarian.

D. The invoking of legislation against discrimination in institutions of higher learning. American students, aware as they are of the grave injustices inflicted on their fellows because of racial or religious discrimination, nevertheless remain convinced that this is a problem to be solved by the universities and colleges themselves, singly or in associations. Any coercive solution by means of legislation implies totalitarianism.

E. The allocation of most of the federal aid under the new program to public colleges. Private institutions of higher learning form the backbone of the educational structure of America. Practical justice therefore demands public aid in proportion to public service. The existing private institutions have by the quality of their instruction and the thoroughness of their research built up a high standard of scholarship in America and in the world. Discrimination against them is discrimination against American scholars and scholarship.

F. The assumption that increased facilities and greater numbers of college students will necessarily mean more "fit men and women, having depth as well as breadth in educational experience," for mass education will assuredly result in a lowering of standards.

G. The panicky conception that the present emergency is sufficient to warrant all the changes requested at this time. We are inclined to believe that the present unsettled condition, on the country, is being used as a vehicle to inaugurate a new system of education which the public cannot accept without considerable revision and careful consideration.

The students are right in their comment on the goals and particularly the lack of finality in the democratic role in education. They raise fundamental questions as to whether a college education is either necessary or practical for everyone and whether the basic problem of democracies can be

solved by legislation rather than by education. This is probably the most significant point in the report in comparison with any other commentary on the report. It goes to the heart of a problem which was raised in the meeting of the American Association of Colleges by the explosive president of Howard University which was willing to sacrifice the general educational situation to the particular problem with which he was concerned. The other issues raised by the students are worthy of the greatest attention and consideration by all concerned with public educational policies particularly as they involve the Federal Government. — E. A. F.

Academic Preparation of Religious Teachers

We are glad to publish Sister Madeleva's timely stimulating study of the "Academic Preparation of Our Young Religious Teachers." It is in line with a study of the education of Sisters made by Sister Bertrand of the Vincentians and published by Sheed and Ward. Sister Bertrand's revelations of what superiors thought about education was shocking where it was not merely amazing. But the progress has not been great.

Sister Madeleva is thinking of the "education which we should give teachers in professional honesty." She calls attention to a frequently overlooked fact in elementary schools and colleges: "The habit does not make the teacher." Do read her proposal for the quickest, most economical, direct, and honest way to fulfill our vocation as teaching communities.

Sister Madeleva has a significant proposal to make if we really prepare the Sisters before they begin to teach, i.e., they have their bachelor's degree. It is to use the subsequent freedom to study theology under favorable conditions.

We are glad to commend to religious communities Sister Madeleva's proposals for appropriate action. — E. A. F.

Summer Schools

There is a significant comment in Sister Madeleva's paper about a subject which is often a matter of such complete self-satisfaction. It is the question of summer schools for Sisters.

Sister Madeleva says that the procedure of adequate and honest preparation is right, whatever the leakage. And after noting that we do not pursue this ultra-conservative policy anywhere else, she adds, "We do not train our Sister nurses through annual six weeks' courses over a period of twenty years or longer. The loss of health through our present practices of Saturday and afterschool classes alone is enough to condemn them. One looks helplessly for prudence or justice or foresight in these."

This penetrating insight and frank statement of it goes to the heart of many of the problems of Catholic education on all levels, particularly on the college level. We do what external (standardizing) authorities impose on us, and yet there is in all Catholic schools insight enough to do the right thing because of the high vocation to which we are called. — E. A. F.

Blessed Brother Benildus, F.S.C.

The story of Brother Benildus who has just been beatified is told in the article in this issue of THE CATHOLIC SCHOOL JOURNAL on the "Schoolmaster of Saugues." It is the story of the teacher who does his day to day work with seemingly "no miracles, no prophecies, no ecstasies, no revelations." He sanctifies the "terrible daily, monotonous, and stifling grind" of duty, because he does not find them terrible nor monotonous nor stifling. They are the things to be done now — they are simply my duties.

There is many a person in all sorts of classrooms in every grade of school who, like Blessed Brother Benildus, is seemingly only doing his routine daily tasks, but who in his influence on souls and in his personal sanctification is a saint — a genuine saint. It is on such persons that an educational system relies, and without such persons, no schools nor system of schools can achieve their high purposes. Greetings to the Benilduses, wherever they are, in the schools of this generation — and for them as for Benildus, there will come the final reward: "Well done, thou good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord." This is beatification and sanctification rolled into one. — E. A. F.

The Financial Weakness of the Parish School

The weakest point in the Catholic elementary school is the insecurity, uncertainty, and indefiniteness of its financial support. The support of Catholic schools depends entirely on the generosity of the pastor. Practically no funds are collected or earmarked for the parochial school. The ordinary "memorial" funds or life membership in school societies of \$100 are woefully inadequate. Home and school associations are tolerated in many parishes because by means of card parties or other parties, they raise funds frequently to buy much-needed specific equipment.

Diocesan funds have been proposed both for support or for "diocesan aid" on the principle of state aids. The wide diversity

of the basis of support from poor school districts to wealthy ones is at the basis of the various systems of state aids in the public school system. The same situation and a similar remedy would help Catholic schools.

We should welcome the opportunity to publish any worth-while experience in any diocese along these lines.

We should welcome, too, the opportunity to publish any statement of worth-while experience in making the support of the parish school, definite, certain, and adequate. — E. A. F.

The American Heritage

The organization called the American Heritage Foundation is following up the interest in the documents of freedom which has been aroused by the Freedom Train.

It would be a great stimulus to an intelligent interest in freedom if the American schoolboy and schoolgirl of all levels had direct contact with the documents of freedom and was intelligently guided in their study. The Foundation has prepared study

guides, pamphlets, film strips, and document facsimiles which would be helpful to all teachers both in their regular classroom work and in extracurricular activities. The material, besides the 35-millimeter film strips, includes "Study Guides" prepared by well-known teachers and having the cooperation of leading educational organizations; a 72-page handbook of citizenship which explains simply the twenty basic rights and the nine promises of "A Good Citizen"; a 32-page booklet, "Our American Heritage," which has facsimiles of 25 of the Freedom Train documents and discusses their relation to life today; a 150-page book called "Heritage of Freedom" in which are shown forty pages of facsimiles of the documents and the full text of documents, except books that were shown on the Freedom Train. There is also available a pocket-size booklet on the "Documents on the Freedom Train." Teachers should acquaint themselves with this material which they can do by communicating with the American Heritage Foundation, Incorporated, 17 East Forty-fifth St., New York 17, N. Y. — E. A. F.

Catholic Contributions to Business Education *Sister M. Gregoria, B.V.M.**

CATHOLIC contributions to any field of education are incalculable, for the simple reason that they are to a large measure unseeable, unknowable, intangible, and mostly in the realm of spiritual values. Influence is like a tiny pebble creating a small ripple in a vast sea. The ripple circles out, expands, joins other ripples which become ocean waves that eventually strike a foreign shore with tremendous impact. The pebbles (you and I) with the original tiny ripples will be lost forever in the deep and their influence will never be measured. But history and eternity will record the momentum. And so in Catholic business education we start little ripples of thought which can result in a tremendous impact on the world of business. The Catholic contribution to business is one of those "unknown quantities and variables in the world equation" spoken of by Ex-Ambassador William C. Bullitt in *The Great Globe Itself*.

Catholic Business Education

To clarify our thinking on this topic, let us pause for a moment to define terms. "Catholic" literally means universal, general, concerning the whole. Therefore, if anything is catholic, it is globular in scope, concerns the whole of the human race, the whole of economic activity, and involves long-range think-

ing which excludes nothing that pertains to life here or hereafter.

The word *education* literally may mean to bring up physically or mentally, or to lead forth. It is the impartation or acquisition of knowledge, skill, and discipline of character.

"Business" has its derivation from the Anglo-Saxon, meaning the process of being active — a pursuit or occupation that employs or requires energy, time, and thought — that is, a trade, profession, calling.

Business education is the systematic development and cultivation of the normal powers of intellect, feeling, and conduct so as to render them efficient in some particular form of living.

Catholic Business Education means the instilling of knowledge and skills, and the building of character which will lead to sound global thinking and acting in economic affairs, the combination of which will enable the individual to attain complete fulfillment of life now and in eternity.

Our aim in Catholic business education as Christ has given it to us is clear and unmistakable — "Seek ye first the Kingdom of God and His justice and all these things shall be added unto you." "All these things" — to us Catholic business educators — are civic intelligence, social efficiency, and vocational skills. Our mission is to prepare the minds and hearts of youth to give in full measure

*Chairman, Department of Economics, Mundelein College, Chicago 40, Ill.

their talents, ingenuity, energy, and time to business pursuits in a Catholic way.

Catholic Philosophy of Business

We draw on three basic thinkers for our business education philosophy — St. Thomas, Pope Leo XIII, and Pope Pius XI.

To the *Summa* of St. Thomas we turn for our principles on order, distributive justice, pricing, taxes, trade, and interest. In *Rerum Novarum*, published in 1891, Pope Leo XIII teaches the relationship between employer and employee, property values, co-operation and competition, wage scales, right use of money, the dignity of work, laws of taxation, principles of interest, proper perspective of government to business and to individuals, the workman's rights, child labor, labor unions, strikes, cartelization, etc. *Quadragesimo Anno*, by Pope Pius XI, reiterates the principles of the relative rights and mutual duties of the rich and poor, of capital and labor, and the economic part taken by the Church, the State, and by the persons immediately concerned.

These three leaders with their world-shaking thoughts were far in advance of their times, but their economic doctrines have begun little by little to penetrate leaders even outside the Church. Terminology used in the press and in recent legislation seems expressly deducted from the encyclicals. Labor unionism has flourished since their time; our government has assumed, with due respect for human rights, more responsibility for the economic welfare of the people.

Note the labor-management trend which recognizes Leo XIII's principle that "Capital cannot do without labor, nor labor without capital." In the efforts of the United Nations to revive the war-torn countries, this encyclical is again showing its strength. "Universal experience teaches us that no nation has ever risen from want and poverty to a better and loftier station without the unremitting toil of all its citizens, both employers and employed. But it is no less self-evident that these ceaseless labors would have remained ineffective, indeed could never have been attempted, had not God, the Creator of all things, in His goodness bestowed in the first instance the wealth and resources of nature, its treasures, and its powers. For what else is work but the application of one's forces of soul and body to these gifts of nature for the development of one's powers by their means?"

Modern Applications

Henry Ford II expounded a thought of the encyclical to a group of manufacturers when he told them their prices were too high and the consumer was being unjustly deprived of economic goods. "... Goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is a singular help to virtue."

Again before the Economic Club of Detroit, September 16, 1946, Mr. Ford showed that he is patterning his business thinking after St. Thomas and the encyclicals: "The problem

of security for the working masses boils down to this: We must learn how to increase productive efficiency so that we can make more motor cars at lower costs . . . but improvement in the machinery of production will not be enough. Management, labor, and labor leaders must apply fresh thinking to their policies and programs. There is no longer any question of the right of organized workers to strike, but the indiscriminate use of the strike must certainly have the effect of reducing the standard of living of the wage earner by raised costs." The encyclical advocates public authority intervening if labor and management cannot come to an agreement.

Stewart Chase, economist and author, in a recent evaluation of Standard Oil Company, shows how labor and management have applied the principles of *Rerum Novarum* and now work together on a philosophy of mutual respect. Eugene Holman, president of Standard Oil Company, at the 26th annual convention of American Petroleum Institute, in Chicago, on November 14, 1946, is another example of business thinking that is in tune with the Catholic viewpoint. "In the final analysis, the oil industry is the people in it. In this capacity it is called upon to deal with social questions which are no less important to the economic life of our nation than advances achieved in science and technology."

In recent labor legislation you have noticed the upholding of Catholic principles: A strike is considered just: (1) if the purpose for which the strikers are agitating is just; (2) if arbitration has been tried without success; (3) if advantages hoped for outweigh the hardships forced on the workers and their families; (4) if there is hope for success; (5) if there is no unlawful means such as destruction of property, physical force, and strike is intended only for moral coercion.

Pius XI years ago gave sanction to the World Trade Charter being worked out at the Geneva Conference. "Since the various nations depend largely on one another in eco-

nomic matters and need one another's help, they should strive with united purpose and effort to promote by wisely conceived pacts and institutions a prosperous and happy international co-operation and economic life."

Definite Objectives

These three prime starters of Catholic business education lead us to some definite objectives in our field of teaching:

1. To foster Catholic infiltration of thought by taking the advice of Mr. Budenz, recently converted Communist, and teach the labor encyclicals in every Catholic college and high school. Many of our fine Catholics, he warns us, are being swept along in the labor unions by leftists because they are not better informed on labor-management problems.

2. To try to have every student in business education to push out his mental horizon by diversified activities, more Catholic reading, and more leadership building on Catholic attitudes.

3. To instill in the students that education is a lifetime job. If they cannot go to college on a full-time basis, encourage them to take evening classes, correspondence courses, or join study clubs.

4. To use alumni to keep the faculty in touch with business changes, and for student encouragement and stimulation. A worthwhile plan might be to form a Catholic Business Alumni with two of the highest ranking students from each school of the vicinity admitted each year. Have the group meet each month working out very definite objectives, and then at a yearly meeting with the faculties of the schools report on the evaluation of their education in the light of their experiences.

If these four suggestions are pursued by each and every one of our Catholic business educators, the business of the Mystical Body of Christ will really become "Big Business" for the world.

Academic Preparation of Religious Teachers *Sister M. Madeleva, C.S.C.**

THE Catholic school is always in a state of siege. Our human and temporal seats of wisdom are all set in a valley of tears, in a land of exile. Today the shadow of taxation falls upon the private school. The enormous federal appropriations for public education threaten the very life of Church-supported schools. For us there is always the counsel of Gamaliel: If this work is of God no one or nothing will be able to overthrow it. But while it is the work of God and rests on His power, that very omnipotence operates

through out agency. Our own lack of foresight, of prudence, and of wisdom can be greater menaces to this life and this work than hostilities from without.

Our schools are as good as our teachers. Their survival depends on our teachers. This means specifically our religious teachers. I shall speak particularly of Sisters. The theories and practices proposed can be translated to seminaries and training schools for teaching orders of priests and Brothers.

We are speaking of the future of our schools. Obviously, we are speaking of our young Sisters. The future depends upon them. The training and preparation of my

*President, St. Mary's College, Holy Cross, Ind. This is a paper read at the meeting of the Midwest Regional Unit of the N.C.E.A. at Chicago, Ill., March 9, 1948.

generation and of that nearest in age to mine are, for theory and practice, finished. Out of the casualties, the mistakes, the waste, the wisdom, the prudence of these we should salvage a wise and honest and excellent preparation for the religious teachers who will meet the needs of Christian education in the unpredictable days to come. Standing where we older Sisters do today, we can think back to what preparation we had, what preparation we might have had for our work, and what within the feasible means of religious life and rule can be coordinated with the spiritual training of the young religious. We can think of the preparation that in professional honesty must now be provided for these Sisters. We can appreciate what an assurance to spiritual development and physical health an adequate secular education is.

Requirements for Teaching

Let us take a hypothetical postulant. She has just finished high school. Suppose that she wishes to be a public school teacher. Her minimum preparation will be the completion of state requirements in the state in which she wishes to teach. This is a bachelor's degree which will fulfill requirements for a license in the subjects which she is prepared to teach. Whatever the difficulties, she will have to fulfill these conditions before she can apply for any position. But she wishes to become a religious in a teaching order. Her community assumes the responsibility for her preparation. The professional requirements are not changed by the greater perfection of her state of life. She must still have her bachelor's degree and her teacher's license. She must also have her training in the religious life, her spiritual formation. This last is safeguarded by canon law and will not be violated.

But because of the great need for religious teachers everywhere on all levels, and because of the intrinsic dignity of the religious habit the young Sister is often assigned to teach before her minimum professional training is completed. Unfortunately, this is possible in places where state laws are not enforced or imposed upon Catholic schools, or where they are evaded. It is probably the most regrettable and shortsighted of our educational practices. It can even be a dishonest one. In the face of all defenses for it—and we all know them by heart—we can correct or prevent this abuse if we set ourselves to it with a fraction of the effort we make to qualify for the North Central or other accrediting associations.

Novitate and College

We have our hypothetical postulant in our novitiate for six months. This gives her one semester of college work. As a novice, in her canonical years, she can take her eight hours of religion required for her degree. In her second year she should be able to complete 24 hours of college work. This assumes that her education will take precedence over housework ordinarily assigned to young Sisters.

There are paths to humility and obedience more austere than those that lead through the laundry and the kitchen. In an additional two years and three summer sessions she can finish her college course and have her bachelor's degree. This assumes that there is a college or training school available to the novitiate and scholasticate. The assumption is a reasonable one. It also states the maximum time limit for the professional training of the young religious teacher. Many young women entering novitiates now have already completed some of this preparation. In the maximum of two years after her first vows, our young Sister will have her religious formation, her degree, her teacher's license. This is a breathlessly short preparation for her work of a lifetime. A bachelor's degree is so standard a requirement for all professions now that its achievement can scarcely be regarded as a cause for pride in the normal young Sister nor for ambition in her community.

Nurses and Teachers

This is the quickest, most economical, direct, and honest way to fulfill our vocation as teaching communities. We would not dream of trying to prepare Sisters to become registered nurses in so short a time. Yet the work of nurses is directed to the body. Surely the preparation of those who train minds and souls should have at least as adequate a professional chance.

More Teachers Needed

Formerly, the problems of buildings and equipment were the hardest that Catholic education had to solve. Within the year the Church in America has appropriated millions of dollars to its building program. We are to have school buildings beyond our most Utopian dreams. How are we to staff them? First, we need vocations to our teaching orders. Then, we need to protect these vocations, to give our young teachers the professional preparation that every secular teacher needs and to give it to them while they are still young. This may mean the staggering of the program of the opening of new schools for two years. After that, exactly as many teachers will be available, with this difference, that they will be prepared and their teacher training will be completed. The religious life and spirit of the young Sister will be protected. Her intellectual life will be robust and normal. She will approximate the ideal of the religious teacher.

Graduate Studies

Summer sessions need not be the snail-like process of acquiring a pitiful eight hours of credit against the discouraging hundred more or less required for the faraway degree. Summer sessions can be used for graduate work and a master's degree. This work for many Sisters can very properly be taken in religion, in Sacred Scriptures, in theology. Since we are religious teachers we should all of us have something approximating a minor in religion. Practically none of us have. But if our young Sisters complete their college courses

before they begin to teach—again I repeat as secular teachers do—they can fulfill this dream of every religious teacher and study theology, the queen of sciences, during the summer. The development of a number of excellent schools and courses for graduate work in religion promises rich opportunities for this. The entire level and morale of the school inevitably will be lifted.

Fundamental Principles

In all of this we have adverted to none of the inevitable objections. We all know them. They are the uncertainty of religious stability, the immediate need of teachers, the attractive offers of schools, the pressure from our bishops and priests for more teachers and new schools. To these we answer:

1. More vocations and more health are lost through putting young Sisters into unfair than into fair conditions to do the work assigned, through consequent discouragement than encouragement. Their difficulties in reconciling community with public school practices in this are not unfamiliar to us. The procedure of adequate and honest preparation is right, whatever the leakage. In this we can trust God to do His part if we do ours. We do not use this ultraconservative policy anywhere else. We do not train our Sister nurses through annual six weeks' courses over a period of twenty years or longer. The loss of health through our present practices of Saturday and after-school classes alone is enough to condemn them. One looks helplessly for prudence or justice or foresight in these.

2. Our religious rules warn us against making inroads upon the youth of our communities to meet our needs. We work in terms of longer than today and now. We have a future limited only by God's will and need of us. We can form our policies and procedures in terms of these. Ours is a long tomorrow.

3. Any community that prepares its teachers as has been here suggested can have any schools that it wants. It will always be asked to take good schools. Our best schools are yet in the making. Let us make them the best.

Our teaching orders depend, however, almost entirely on our bishops and priests for the realization of this ideal. The bishops who ask the mother houses in their dioceses not to send out any Sisters to teach who have not finished their college and teacher training are our great Catholic educators. There are such bishops in the east and the west and the dioceses between. The priests working under them are and will be our great Catholic educators. The habit does not make the monk. The habit does not make the teacher. We ask our bishops and our priests to insist that we give our young Sisters the necessary teacher training, that they insist that we have and take time for this. We ask them to be to us what the state is to the public school requiring a bachelor's degree with the consequent teacher's license for every religious teacher in their schools. Then with the assistance of the Holy Spirit the habit will help to supernaturalize the teacher and her work.

The Fabric of the School

Lighting Schoolrooms*

The problem of lighting schoolrooms is one which has been of great concern to educators for many years. In the United States, especially within the past fifty or sixty years, teachers, administrators, architects, lighting engineers, and ophthalmologists have sought to answer the highly controversial question of what constitutes that total visual environment which contributes most to the pupil's ability to learn.

While for several years the trend was to revise lighting standards upward, this article presents more recent findings concerning brightness balance, fenestration, and artificial lighting which recognize that the problem is not how much light we have, but how well we can see.

Brightness Balance

When the brightness difference within the visual task is kept high and when the brightness differences between the visual task and the surrounding and peripheral fields are kept within specified limits, the visual environment is said to be in brightness balance for critical seeing. This balance will not be accomplished until color is considered an equal partner with light.

Because of the necessity of providing more light from above than from below the eye level, different percentages of light reflection from room and furniture surfaces must be used. These surfaces should be of flat rather than glossy finish. Ceilings should be practically white; walls, from the ceiling to the wainscoting, should be finished with a minimum reflection factor of 60 per cent; trim may be finished in a different hue but should give approximately the same brightness. Light-finished hardwoods and light shades of tan composition floors are most suitable; probably the optimum combination for chalk and chalkboards is a chalk which is just off white on a light-green board. Equipment surfaces will have to be materially increased in brightness above past and typical current practices if a satisfactory brightness balance is to be provided for critical seeing. Colors should be selected on the bases of reflection factor, artistic appearance, ease of maintenance, and adjustment to the orientation and use of the area.

Fenestration

By fenestration is meant the type, size, location, and orientation of windows or other sources of natural light together with shades or other devices for controlling light from natural sources.

Because of the increased need for schoolrooms with more square feet per pupil which was brought about by the adoption of informal classes, labs, etc., there is a growing demand for wider schoolrooms. The designer is faced with the problem of increasing the schoolroom width, lowering the ceiling if possible, and at the same time improving the amount and distribution of natural light. Where this has been done successfully, the fenestration has been based on warm climate, little or no snow, abundance of sunshine, large level site, one-story structure, and single-loaded corridors.

Clear vision windows should be provided in schoolrooms for their psychological effect even if not required for lighting, but pupils should be seated so they will not face windows while engaged in critical seeing.

Several schemes have been devised for shielding natural-light sources and throwing more light to the darker areas of the room. At present, the best methods of securing adequate amounts and distribution of natural light seem to be clerestory windows and/or permanently shielded supplementary sources. Directional glass blocks and horizontal louvers seem to be about the best tried methods of shielding nonvision sources of natural light and achieving natural light diffusion, but both should be at least 6 ft. above the floor.

Another satisfactory type of fenestration for even natural light distribution in wide rooms is the clerestory window facing the same direction as the regular windows. However, there is need for further research and experimentation on the difficult problem of improving fenestration patterns for school buildings of more than one story and with rooms on both sides of the corridor.

Type and control of window shades continue to be vexing problems of fenestration. The principles of shading are to convert direct sun rays and excessive reflected glare from outside sources into diffused and desirable inside lighting; and to permit the unobstructed exposure of 100 per cent of the glass area when outside conditions are favorable for direct natural lighting. The most common, and probably the most satisfactory, window shade is the double-roll cloth type mounted across the middle of the window opening.

Artificial Lighting

Artificial illumination is necessary in all schoolrooms to supplement daylight from natural sources when outside conditions and fenestration do not provide adequate natural illumination, and to provide lighting for night use. Of course, these requirements will vary

with conditions such as the supply of dependable natural light, the effective use of that light, and a type of schoolroom in which there is no demand for critical seeing at night.

Artificial illumination fixtures are known as direct or indirect depending upon the relative amount of light emitted downward and upward. The ideal installation would be one in which the lighting units would not be noticeable, because their brightness would blend with the surrounding surfaces.

Cove lighting provides good conditions, but is quite expensive. The suspended opaque bowl is not satisfactory because it is darker than the ceiling. The most common method of filament installation has been the suspended glass-enclosed lamp, but the concentric-ring fixture with a silvered-bowl lamp is growing in popularity.

Fluorescent lamps have made it possible to obtain much higher levels of illumination without the excessive brightnesses which would accompany similar intensities from incandescent or filament lamps. In general, it is probably advisable to use fluorescent lighting in classrooms where it is desired to maintain intensities of artificial light of 40 foot-candles or more. Some of the advantages of fluorescent lighting: (1) approximately two and one-half times as much light per watt of consumed current, which is a real factor in relighting old schools with limited wire capacity; (2) less surface brightness, which permits a greater percentage of direct light without violating brightness balance; and (3) much less heat per light output. The chief disadvantage is the high cost of fixtures.

There are a few precautions which may improve lighting and save future trouble and expense: (1) never use less than No. 12 wire; (2) never put more than 1000 watts on a single circuit; (3) never light more than 400 sq. ft. on one circuit; (4) install ample wiring and panel service for future needs; and (5) in schoolrooms with conventional windows on one side only, wire the lights on the inside of the rooms on separate circuits so they can be used to supplement natural light.

There is no single answer to the light intensity required in the schoolroom. Recent research and expert opinion seem to indicate that the visual tasks of the schoolroom can be performed satisfactorily without eyestrain with from 20 to 40 foot-candles on the visual task in a balanced-brightness environment. The writer takes the tentative position that we should design fenestration and artificial illumination systems which will together provide a maintained minimum of 30 foot-candles on every schoolroom working surface under the most unfavorable outside lighting conditions which are common to the area during school hours. This intensity should be increased to at least 40 foot-candles for drawing, typing, and sightsaving rooms.

*Pamphlet No. 104, *Lighting Schoolrooms*, was written by Ray L. Hamon, chief, School Housing, Division of School Administration, U. S. Office of Education, Federal Security Administration.

A Fine Modern High School Dedicated

There was a great rejoicing in Birmingham, Alabama, last December when Most Rev. Bishop Toolen blessed the new John Carroll High School. The new school, the main building of which is in use, has been planned for efficiency and beauty.

The main entrance, reached from two directions by a wide driveway, is of limestone and glass tied in with a stone tower which is the main feature of the exterior.

The entrance lobby has an inside flower bed beside the door, on the other side of which are the administrative offices and visitors' rooms, a counselor's office, a guidance room, and a health room. Entrance to the chapel faces the main entrance to the building. The cafeteria is also on the first floor.

On the second floor are the science rooms, the library and six classrooms. The domestic science rooms are on the third floor. They consist of a kitchen, combination dining room and living room, and a sewing room.

Floors throughout the building are of asphalt tile and the corridor walls are lined to a height of seven feet with glazed tile. The classrooms have acoustical tile ceilings. Fluorescent lighting is used.

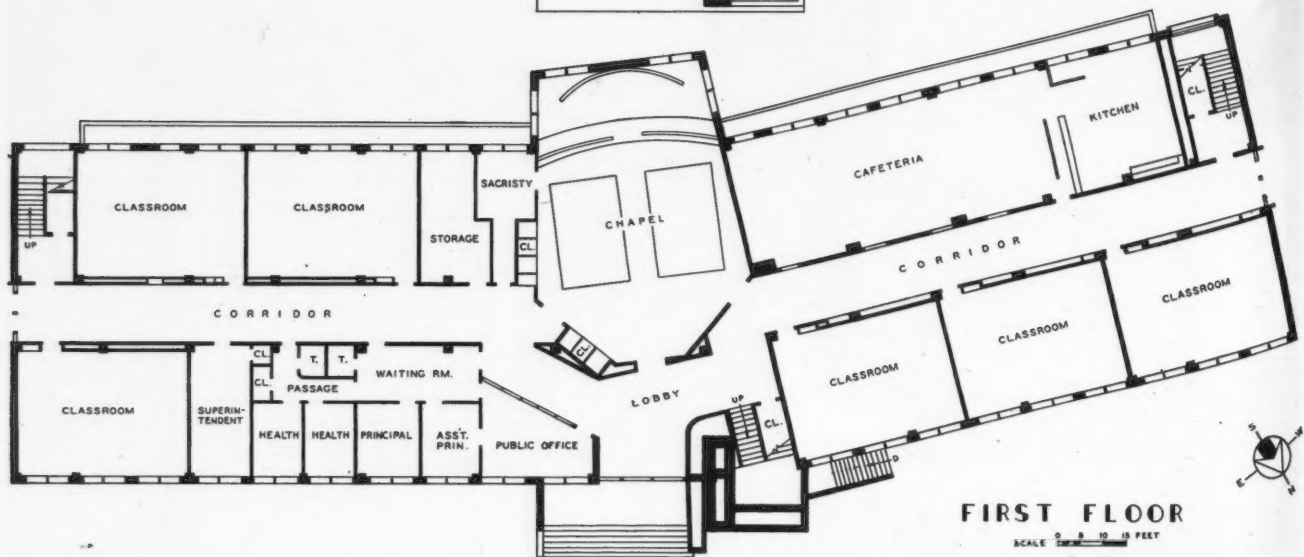
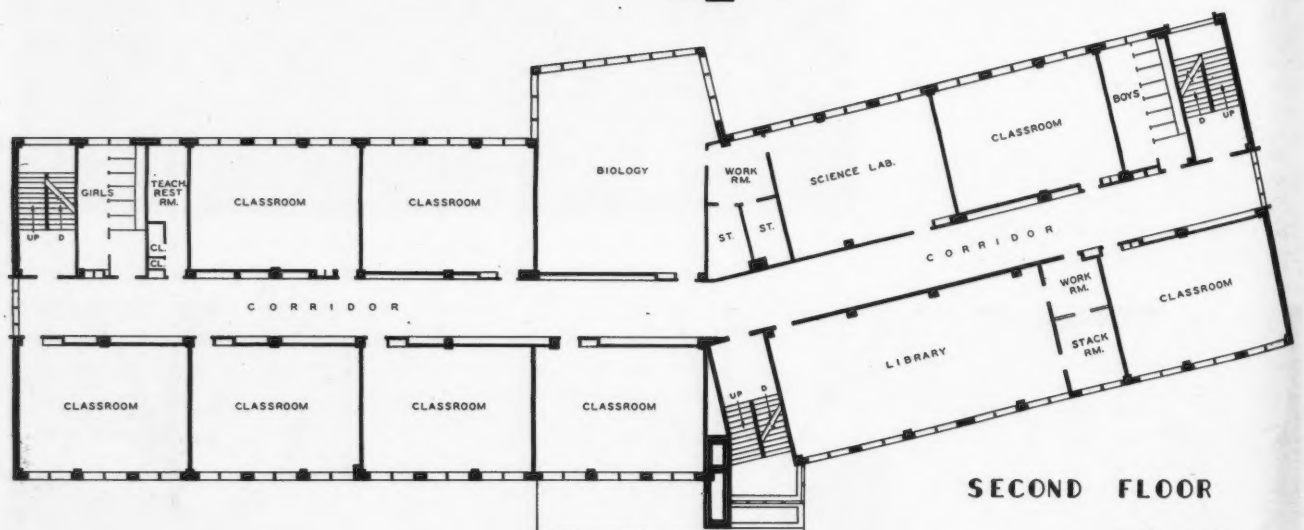
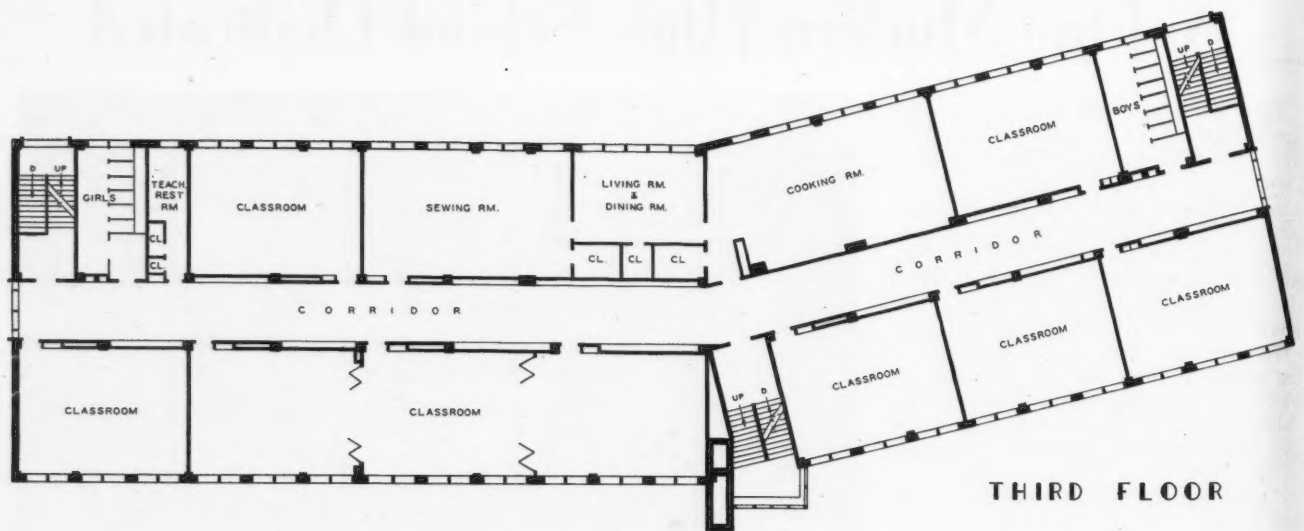


The Altar in the Chapel.



The John Carroll High School, Birmingham, Ala.

— Chas. H. McCauley, Architect, Birmingham, Ala.



— Chas. H. McCauley, Architect, Birmingham, Ala.

The New John Carroll High School, Birmingham, Alabama.

*The Entrance Lobby**The Main Entrance**A Side Entrance**The Library**A Science Laboratory*

The intercommunication system reaches every room, including the Sisters' residence next door.

Rev. Frederick O. Hughes, M.A., is principal of John Carroll High School. There are 12 Benedictine Sisters from Sacred Heart Convent in Cullman, Ala. These Sisters have been teaching in the diocese for more than 60 years. Sister M. Angela, O.S.B., is assistant principal.

BUILDING NEWS

Negro Catholics Build Own School

The \$400,000 St. Jude's Education Institute, key piece in Father Harold Purcell's project for the Negro Catholics of Montgomery, Ala., has been formally dedicated and blessed by Bishop Thomas J. Toolen.

The new school building has been in actual use since September. It was designed by Negro architects and built by Negro labor. It has 22 classrooms, a cafeteria, and a theater for visual education. In its primary grades and high school there are 550 day students and 350 G.I. night students.

Now Father Purcell is continuing his endeavors which to date have included a social center with clinic and dispensary, and a convent for the Sisters of the Holy Family of Nazareth from Chicago, and a church. He is planning a hospital but feels the community will not be complete until he has achieved the completion of a college.

Rochester Diocese Plans Building Program

A \$1,394,828 elementary school building program is underway in the Rochester Diocese, Rochester, Minn.

Plans for additional structures, which will bring the total estimated expenditures over the \$3,000,000 mark, include 10 new school buildings to be

erected in addition to the three recently completed. Rochester diocesan school enrollment has increased 1232 more than last year to a total of 29,914.

New Parish Launches Building Campaign

The first parish building fund campaign began March 29 for Our Lady of Mercy Church in Baton Rouge, La.

The first permanent building to be planned for the parish plant will be a parochial school, but for the present three surplus buildings have been purchased for a chapel, a rectory, and a parish hall.

\$1,000,000 Expansion Drive

Archbishop Alexander Vachon of Ottawa, as Chancellor of the University of Ottawa, has announced a minimum goal of \$1,000,000 in the fund campaign for the university, which is marking its centenary this year. It is directed by the Oblates of Mary Immaculate.

The Mentally Retarded

SOMEBODY'S CHILDREN

*Calvin T. Ryan, M.A., M.Ed.**

WE CANNOT deny the value to the child that all modern studies in education have provided. We cannot deny that scientific studies have helped the teaching process, and made possible more humane methods of "keeping school." On the other hand, we have become rather feelingless in our speaking of John's "I.Q.," Sue's "I.Q." We cannot deny that either. As I watch teachers in training, I often wonder whether they do not come to think of "I.Q.'s" as material as hay rakes or dinner forks. They toss them around in their speech. They speak of Billy as having "a low mentality" and Mary as having "a high mentality" with about the same concern as if they were speaking of either child's footwear or wardrobe.

After all the child with a low mentality is somebody's child, and will be tomorrow's producer and consumer in our great country. Church and society have a right to expect schools and teachers to do something for "the mentally retarded." With the return of our boys from military service, we find them physically handicapped. We accept them as such. We go out of our way to be of help to them. We overdo our concern, to their embarrassment. Here is a boy so deformed that he has to walk with two crutches. Here is a young man with a wooden leg. My, how we look after them! And, of course, we should. They are somebody's son, somebody's sweetheart. They fought that we might live.

For some reason we speak of the mentally slow in a different tone of voice. To be mentally handicapped seems something to be spoken of under our voice, or, if we are impersonally trained "educators," to be spoken of with no concern. They need our attention and our sympathy just as much as the physically handicapped need it, if not more so.

What to Teach

These unfortunates, labeled "mentally retarded," will of necessity be channeled into occupations requiring but little skill. Socially they will be relegated more or less to their own intellectual levels. Those facts must be accepted for just what they mean, and for our schools they mean we should prepare them to live as happily as possible, and as harmlessly as possible.

The school should remember that they need to develop acceptable health attitudes and habits. They will be the ones who will have to rely largely on their physical strength and endurance. They will need to know how to keep their teeth clean, their bodies in good working order. Cleanliness must be stressed. They need to know the effects of alcohol and narcotics on their minds and bodies. They can

be taught food values, safety habits, and first-aid practices. They need such information not alone for their own welfare, but also for the general welfare of society.

It is easy to pin a tag on a child and say he is hopeless. First of all the school should be sure just how hopeless he is. The mental tests will help, but they should not be the final word. Home conditions, early environment, bad teeth, adenoids, handicaps of speech, any of these handicaps, or all of them should be considered in the picture of the case before us. Perhaps some remedial work needs to be done, that and nothing else, to make the child overcome his handicap.

Still, the school accepts the child to do with him what is best for him. He is somebody's child. Some mother idolizes him. Some father is devoted to him. He is, label him how we please in our school records, God's creature.

Appreciation of Beauty

Since he is, he will need, and in so far as he can be helped, he must have training in appreciation of the worth-while. Appreciation, we are told, can be developed just as any other attitude. These unfortunates can be taught to see and hear beauty. For them as for everyone else we have life's extras—the beauty of a sunset, the song of birds, the color and odor of flowers. "Mentally retarded" Sammy can learn to enjoy music, art, and drama. He can become a consumer, if not a high-class producer. Whether the school properly fits him or not, tomorrow he will be a consumer of those things. For his sake, and for ours, let the school do its best for him.

The Three R's

Modern life being what it is, the mentally slow child will need to know the ordinary symbols of communication. Reading and writ-

ing and listening are essential for him. Maybe he will never need the same skills as some of his more fortunate classmates, but, for his own good and that of society, he will need to know the simpler processes of number combinations. Within the limits of his ability, he can learn to write and to spell and to figure.

Yes, we must admit these same boys and girls to the polls just as soon as they reach the required ages. Shall we deny them any chance of developing community attitudes? They can learn community responsibilities. Just as much as their more fortunate classmates, they need to be taught respect for property, the purpose of the Church and the school. Juvenile delinquency is not confined to these unfortunates. Far from it. But they can become the tools of the unsocial, keen-minded boys down the alley. If the child is mentally able to be in school at all, he can be taught to be at least a harmless citizen.

When asked the value of certain training for the very feeble-minded in an eastern school for the feeble-minded, the superintendent answered: "We hope to make them harmless citizens, capable of waiting on themselves."

If that can be done for the still less fortunate, certainly we in our schools can accomplish a worthy goal with our merely "mentally retarded." But we must understand their limitations, sympathize with them, and not ignore them or call them names.

Citizenship

It is hard to differentiate among the habits and skills the school can help the mentally retarded to acquire, for certainly there is much overlapping. Community attitudes are by their very nature tied up with the personal behavior patterns, and these in turn with the social patterns of these unfortunates. They must learn to live amicably with their groups. They must learn the value of honesty and truthfulness. They can be taught thrift, just as they can be taught protection of the weak and the aged. Truly enough, children under mental handicaps are labeled "exceptional," and must be taught as such. They need a sympathetic teacher.

Accepting the facts about these boys and girls, we know they will have to gain their livelihood, for the most part, with their hands. Their education should contain a great deal of the manual. They must be given a chance to acquire motor co-ordination. But that can be learned through the manual arts, through instrumental music, and through athletics.

The important thing is for us not to consider these unfortunates as hopeless. They are our challenge. They are somebody's children. They are a part of the society in which we live, and will be a part of the society of tomorrow. Society owes them a chance to make good to the extent of their ability. Society looks to the school to do something for them which will make them harmless, self-supporting, happy citizens.

The following are simple pencil sketches of geographical facts that help to explain them.



*State Teachers College, Kearney, Neb.

Prevent Delinquency

DON BOSCO'S SOLUTION

*Brother Lawrence Fischer, S.D.B. **

WARDEN W. E. LAWES in his book *Twenty Thousand Years in Sing Sing*¹ shows the need of prevention in education by quoting statistics taken at Sing Sing. "The records of Sing Sing," he writes, "show that 97 per cent of our prisoners were never associated with any boys' club, or any of the other juvenile associations where boys learn how to spend their leisure time in wholesome recreation. Seventy-five per cent of our prisoners are not skilled or learned in the mechanics or trades. Ninety-nine per cent were not actively interested in church organizations."

The Oratory

One hundred years ago a young priest in the booming metropolis of Turin, Italy, realized this same need of prevention in education. Turin had become an industrial city. Boys and young men in droves tumbled into that vortex of activity. Without friends and the wholesome atmosphere of the home they easily drifted away from all religious practices and fell victims to the snares of evil companions. Don Bosco, the young priest, had been a boy himself and a red-blooded one at that. To him the hearts of youth offered no dark impenetrable recesses. "More flies are caught by a spoonful of honey than by a barrel of vinegar." It would be love then that Don Bosco would capitalize to attract and capture the hearts of Turin's street urchins. Thus was born the oratory which, turned into popular parlance, spells "Boys' Clubs." According to him the purpose of the festive oratory is "to attract boys on feast days and Sunday by healthy and happy recreation after they have satisfied the obligations of the Church." In an atmosphere of cheerful recreation religion can be made pleasing and natural. Without his even knowing it the youth who frequents the

oratory solely for the sake of enjoyment is morally and religiously strengthened.

The Sciuscià

The amazing success of the oratory is illustrated in the work for the *sciuscià* of postwar Italy. Gangs of homeless, desperate youngsters roamed the streets of Italian cities snatching whatever they could lay their hands on and breaking each other's heads. Pope Pius XII, realizing that the youth of today are the men of tomorrow, called on the sons of Don Bosco to bring in their system of education to rescue abandoned Italian youth. Oratories were rolled into action and the tide was stemmed.

In Rome an English sergeant was accosted by one of the *sciuscià*. Between sobs the boy narrated to the soldier a tale of woe and requested him to translate the story into English and write it on a poster which the boy had. The sergeant accordingly wrote in large letters: "My father is dead. My mother is in the hospital. My sister is starving. I haven't eaten for 18 hours. Will you help me?" Late that afternoon in the ruins of a bombed building a group of ragged boys held solemn council. Tony had his sob story multiplied and each member of the gang was the proud possessor of a poster. The following day American and English soldiers were drained of their small change by famished, black-eyed, fatherless youngsters with sick mothers and starving sisters. The sergeant was dismayed.

Six months later he was again in the Eternal City searching for the unforgettable Tony. "You might find success by looking up the Salesians. They've taken in thousands of the *sciuscià*," he was told. At one of the oratories he came across Tony who was happily engaged in recreation. The exuberant lad welcomed him and introduced him to the Father Director. The officer was amazed. What a transformation had come over the boy! Here he was cheerful, calling the oratory his home, speaking enthu-

siastically of the trade he was learning, and looking into the future with confidence. Tony, the erstwhile barbarian, now clean and well mannered! Back in England he had to broadcast this wonder wrought by a Salesian oratory in Rome.

Technical Schools

"With vocational training there will be less truancy and less work for juvenile courts."² Hardly had St. John Bosco begun his oratory when he ventured into a new field, the technical school. Divine Providence had prepared him well for this work. He had been at various times a farmhand, waiter, musician, Latin tutor; and he had learned tailoring, shoemaking, carpentry, blacksmithing, and cooking. There is a far greater need for skilled and contented labor than for presidents of banks and university professors. The benefits of higher education are not meant for all. "Many a potentially good bricklayer has been ruined by being exposed to a college education,"³ and to those whom a college education would not benefit St. John Bosco was bent on giving all the opportunities to make their future happy and secure. As soon as he was able to offer lodging to homeless boys, he taught them a trade to prepare them for their future position in life. He began with tailoring and shoemaking. Soon a carpentry class was added, then when he could get a few instruments and apparatus he added a smithy. His boys began anywhere. They sat in his bedroom, they sat on his steps and worked. Today about a century after this humble beginning his followers conduct 169 technical schools and 79 agricultural projects. Their expansion has been marvelous, their efficiency everywhere proclaimed.

Means, Not End

But if, while boys are trained to master their vocation, they are not imbued with religious principles, they are not educated for life. Religion was always uppermost in the Saint's mind and his oratories and vocational schools are only means to the fruition of Don Bosco's ambition to train youth to become good citizens here on earth and happy children of God in heaven.

¹Lawes, W. E., *ibid.*, p. 357.

²McCarthy, Raphael C., S.J., *Training the Adolescent* (Milwaukee: Bruce Publishing Company, 1934), p. 161.



Exhibit Arranged by Eighth-Grade Girls.

Catholic Book Week, 1947, at Blessed Sacrament School, St. Louis, Mo.

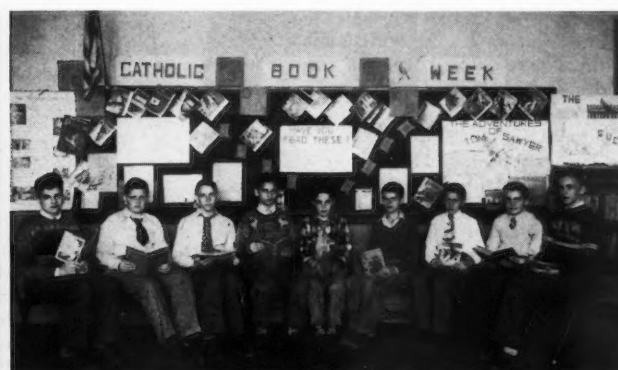


Exhibit Arranged by Eighth-Grade Boys.

Practical Aids for the Teacher

Test What You Teach

Tests in Teaching Literature

*Sister M. Mercia, O.S.F. **

EDITOR'S NOTE: This teacher stresses understanding of the moral truths conveyed in an English classic, and her tests are concerned with such understanding.

The teacher of high school English plays an interesting, involved, and may I add, frequently thankless role. Perhaps because it enters so completely into everyday situations, English is scrutinized so closely. When Mabel persistently remarks of chemistry that the atomic theory "don't make sense"; when Helen's report in history class is a jumble of articulation and mispronounced words; when Gloria's creative work consists largely of "having nothing else to do I thought I'd write you a letter," the reproachful glance falls invariably upon the teacher of English. The faculty member who happens to correct a grammatical error in student conversation is immediately assumed to be an English teacher, with the accent on the English.

Grammar, oral expression, written expression, these fall within the scope of the English curriculum. When a Latin student muffs a translation because of an incomplete grasp of the English equivalent; when commercial students lack facility in language usage and recitations in any class carry their quota of "doin', goin', havin'," it is natural to wonder why someone isn't teaching them English.

These aspects of the English program, important though they are, are not, by any means, the entire picture. The English teacher knows that when, if ever, she succeeds in producing a class that speaks correctly, writes intelligently, and uses grammar functionally, she will still have only a surface-polished group. If she has done nothing more, she will have neglected the vital principle that is literature.

Put Grammar to Work

Before going into the consideration of literature, I should like to give a few personal, perhaps unorthodox remarks concerning the other phases of the English curriculum. Naturally, these phases must be taught, must be tested. It is somewhat discouraging but I have found it to be only too true that what has not been ingrained in the student in grammar school is very hard to drill into him in high school. The teaching is on a higher level, but the fundamentals remain the same. I believe the purpose of grammatical usage in high school should be along definitely functional lines and these do not lend themselves to a formal testing program.

*St. Francis Academy, Joliet, Ill.

What is to be done? The high school enrollment is drawn from a variety of elementary sources; their understanding of language runs the gamut from those who long ago learned the rules to those who regard insistence on predicates as pure pedantry. Obviously, grammar cannot be waived aside as obsolete, not as long as there are students who believe *lie* and *lay* to be synonymous.

But formal grammar is a tool whose reliability is extremely doubtful when it is used for nothing more than "filling in blanks." Such tests may serve as a gauge; they do not solve the problem of oral atrocities. That is why I, for one, use formal grammar tests with an open mind. Too many are able to "choose the correct word" in a workbook who are not able to *think* the correct word in a conversation. Outcomes are more readily heard than formally tested.

Literature as an End

If this is true in the realm of grammar it is much more true in the green pastures of literature. Rhetoric, essential though it is, after all, is as objective as long division. Literature is as subjective as life itself and as capable of distortion and misunderstanding. As Brother George N. Schuster, S.M., remarked recently in his address, "English for Catholic Leadership": "Rightly considered and correctly taught, literature is the nurse of wisdom. It is a power second to none in forming thinkers and leaders of society."

But how can it become that "nurse of wisdom," that "power second to none"? One way to ensure its *not* becoming so, is to regard literature as an end, "an indigestible body of profuse subject matter to be stuffed into intractable students in an impossibly short time . . . to force feed the students with names of authors, titles, details in literary history, and gumdrops of memory selections," so that "when the student has finished his study of English literature in the fourth year he finds that the difference between September and June is that now he has a little bag of facts with which to disguise himself as a man of culture."

Literature as a Means

This is a case against teaching literature as an end. Following this line of thought I should like to add that in my opinion a teacher who aims beyond this level, a teacher who uses literature as a means, cannot be satisfied with standardized literature tests. And this is particularly true of the Catholic literature teacher. I do not mean to set myself up as an au-

thority in the testing field—heaven forbid! Nor have I exhausted the possibilities of standardized tests in literature. But those I have actually used have been disappointing; others that I have seen have been incomplete. To illustrate:

Shakespeare's "Macbeth" is twelfth-year reading in, I believe, nearly all high school texts. It is one of the great dramas of the world; it is the great tragedy of human ambition run riot. To attempt to present it as anything less, or to present it without consideration of the moral implications involved, is to go through the motions of teaching, nothing more. Of what great value, for instance, are these true-false questions taken from a standardized test:

1. Macbeth is a tragedy.
2. Marlowe wrote Macbeth. (The lowest I.Q. in any class should get this right.)
3. The first scene contains 13 lines. (Almost certain to be marked T.)
4. Donalbain flees to Wales. (It's really to Ireland but it really doesn't matter one way or the other since he doesn't again appear in the play.)
5. The witches show Macbeth ten apparitions. (Could be either, depending on the way the student interprets "apparitions.")
6. Macbeth is crowned king of Dunsinane.

The multiple-choice section of the same test contains these repetitions:

1. The play "Macbeth" may be classified as (1) comedy; (2) tragedy; (3) interlude.
2. The witches show Macbeth (1) three apparitions; (2) the King of England; (3) a sword.

From another test these questions are taken at random:

1. When Lady Macbeth walks in sleep, she carries (1) a light; (2) a prayer book; (3) a handkerchief; (4) a cake of soap.
2. As she walks in sleep, Lady Macbeth (1) powders her nose; (2) rubs her hands; (3) closes her eyes as though dreaming; (4) turns the leaves of a book.
3. The weird sisters wear (1) golden curls; (2) beards; (3) snaky locks; (4) short, bobbed hair.
4. "... Duncan is in his grave;
After life's . . . fever he sleeps well."
5. "I have liv'd long enough: my way of life
Is fall'n into the . . . , the yellow leaf."
6. "But screw your . . . to the sticking-place,
And we'll not fail."

The last three items are not only inane but utterly useless. A teacher familiar with the text of the play would have no difficulty in inserting the correct word, but the student who has read Macbeth for the first time can hardly be expected to remember "life's fitful fever" or that it is "courage" that must be screwed to the sticking place. And supposing that he could, of what earthly use would that knowledge be to him. It cannot be called even a

"gumdrop memory selection"; it is hardly a jelly-bean tidbit.

In all fairness it should be said that neither of these tests is of too recent date; the last quoted has a 1936 copyright. Perhaps a later test would give both the student and Macbeth a better chance. I doubt, however, if it would satisfy. True, it would undoubtedly be easily scored, but what teacher with any love of her subject and any desire of spreading that appreciation would be satisfied with a test that is simply "easy to score"?

Your Purpose?

It is not hard to find fault; it is another thing to suggest a remedy. What is the alternative of the standardized literature test? I do not claim to know the answer; I do not suggest that the testing I use will satisfy another teacher. Testing, especially in a field as subjective as literature, is as personal, I believe, as is teaching, and what two teachers approach the same subject in the same way? In general, however, all Catholic teachers bring Catholic philosophy to the fore in their testing program. It can hardly be otherwise. It would be foolish to teach Catholic and not to test Catholic.

The plays of Shakespeare have lived precisely because they transcend the bounds of time and place. They deal with the universal. And our day is certainly not stranger to the theme of unbridled ambition and egocentric rule. "Macbeth" can be made real, much more real than the soap operas that clutter the airways with inanities. But if this end is to be achieved, Macbeth must be taught as the vital thing it is, not as a creaking museum piece, the victim of a tradition that will not let it die. And if it is so taught, the teacher will aim for higher objectives than the correct response to the question of whether Macduff went to (1) Spain; (2) Germany; or (3) England, and whether (1) Banquo; (2) Macduff; or (3) Angus discovered Duncan's murder.

Naturally, my own test at the end of the unit on Macbeth differs a great deal from the standardized ones I have quoted. For one thing, I do not have one hundred items; I am not too perturbed that the answers go beyond one word; with malice aforethought I introduce thought questions that cannot be answered without subjectivity. Is my test the abhorred "essay type"? Not entirely, but if it were I should still question its validity less than one which has questions such as this

"Your face, my thane, is as a book where men

May read strange matters."

Face is like a . . . in which . . . A test of the ability to understand figurative language? I wonder.

It is a little difficult to make a real test for an imaginary class. It is hard to construct a real test for the very real class I will have in the fall, when the actual teaching is still to be done. But keeping in mind what I hope I may be able to do, I have attempted to make a test based on past teaching experience.

Plan Your Test

Although the test is largely subjective, the questions may be answered briefly. The questions are so stated that the students can hardly "talk around" the subject. They know beforehand that no premium is paid for lengthy answers that miss the mark. The questions touch only high points of the action of the play though, of course, they do not cover everything.

I do not know how successfully I have presented my attitude toward standardized literature tests. For another teacher they may be the solution; I do not care for them. I do not feel they answer the needs of the Catholic high school teacher. Teaching literature as a means excludes much of the trivia that finds its way into the purely objective standardized test.

And what of the beauty of the play? What of the sweep of the soliloquies? What of the dramatic action? What of the teaching power of the Evans-Anderson recordings? Ah, these are things for which to labor; they are not to be tested.

Name Date

English IV *

1. Identify the following characters:

- a) Macduff
- b) Banquo
- c) Fleance
- d) Malcolm
- e) Duncan

2. What responsibility did Lady Macbeth have for the murder of Duncan? Why?

3. Why was Banquo unmoved by the appearance and prophecies of the weird sisters?

4. How do Macbeth and Lady Macbeth change as the play progresses?

5. The witches deceived Macbeth by equivocation. What were these half-true statements and how were they fulfilled?

6. How do we know that Macduff does not kill Macbeth only from a motive of personal revenge?

7. "Macbeth" is filled with sin and with bloody deeds. Why is it not forbidden reading?

8. Express in your own words the thought of the following lines:

- a) Nothing in his life became him like the leaving it.
- b) Look like the innocent flower but be the serpent under it.
- c) If it were done when 'tis done then 'twere well it were done quickly.
- d) This my hand will rather the multitudinous seas incarnadine, Making the green one red.
- e) Mine eternal jewel (I have given) to the common enemy of man
To make them kings, the seed of Banquo kings!
- f) Naught's had, all's spent,
Where our desire is got without content.
'Tis safer to be that which we destroy
Than by destruction dwell in doubtful joy.
- g) The instruments of darkness tell us truths,
Win us with honest trifles, to betray us in deepest consequence.

Debating in Junior High Schools

*Sister M. Alicia, R.S.M. **

Every progressive Catholic educator of the past decade is convinced that the inauguration of clubs in both our junior and senior high schools has been a vital force in the character formation of our Catholic youth. But, though club activities have done much to employ profitably the leisure periods of our socially minded students, there is, I believe, an imperative need of broadening both the educational and cultural scope of these clubs.

It is true we have a wealth of mission clubs, hobby clubs, camera clubs, hiking clubs, speech clubs, glee clubs, science clubs, and dramatic clubs but are we not woefully deficient in our number of debating clubs? The mind that has been trained to check facts and opinions against another's facts and another's opinions is the mind that can detect false propaganda and various forms of warped half-truth. Is junior high school age too soon to begin the training of our Catholic youth to detect such propaganda? Is it not this trained type of mind that our country and Church need

today? Such minds will "defend a democratic government framed in a Constitution that safeguards the inalienable rights of man."

Debating offers to the Catholic junior high school student, in his research for debate material, a rich opportunity: (1) to separate the wheat from the chaff, (2) to formulate this wheat into persuasive choice English, (3) to convince his hearers that our Catholic junior high schools are interested only in the wheat. It is the divinely commissioned duty of the instructors in such schools to develop in our adolescent youth an intelligent pride in the power of seeking the truth, of finding it, and of holding tenaciously to it.

Previous to the outbreak of World War I, America's educational world was everywhere responding to the vital question: Shall we adopt the junior high school? Before this question could be authoritatively and satisfactorily answered all investigators had to be convinced that its purpose was to bridge the gap between the then existing elementary grades and the secondary high school. Latin, mathematics, the social studies, general sci-

*Convent of Our Lady of the Blessed Sacrament, Port Richmond, Va.

ence, and English have, educators admit, each in turn, greatly improved during the intervening two decades by simplifying their introduction through the junior high school curriculum.

Many may raise objection to the introduction of debating into our junior high school course on the ground, first, that the curriculum is already "overloaded" and secondly, that debating is more suitable for the more mature years of senior high school. May I be permitted to answer the former objection by proposing that a knowledge of the poems and junior classics of required junior high school level be acquired from a debating standpoint. When assigning, for instance, the reading of "The Man Without a Country," the teacher may remark: "I suggest that if the members of the debating club read this, with the question in mind, 'Resolved, That the U. S. Government treated Philip Nolan unjustly,' we may be able at a future meeting to have a splendid debate." Similar suggestions might arise in analyzing "The Courtship of Miles Standish," "Evangeline," "The Vision of Sir Launfal," "The Skeleton in Armor," "Rip Van Winkle," and "The Legend of Sleepy Hollow."

The social studies also afford a very resourceful opportunity for debate. Some questions which I have actually heard thrashed out by enthusiastic junior high groups were, Resolved:

That the Louisiana Purchase would have proved more advantageous, had the natural resources of its territory been developed earlier.

That Nathan Hale's life could and should have been spared.

That the first noncompliance with the Monroe Doctrine should have been punished more severely.

That inland manufacturing cities are preferable to harbor manufacturing cities.

General science too may deal adequately with such questions as, Resolved:

That water power has done more to develop our country than electricity.

That conservation of North American forests is more advantageous to our country's growth than the building of highways.

That central Catholic high schools are preferable to individual parish high schools.

Attacking these subjects through this media will, I am convinced, not only lighten the overloaded curriculum but will encourage the student to attack the various subjects from a more novel and impressive vantage point.

To answer the second possible objection to introducing debating into our junior high schools, let us remember that in this present-day "changing world" no foundation for the indefinite future should be delayed.

Last but by no means least, the foundations of that "balanced personality" about which modern educators speak so much, can be no better nor more deeply laid than by "a positive program of education for Christian social living." No better opportunity can be presented for discussing the pros and cons of Christian social living than in the daily junior

high school religion period. As he or she approaches adulthood the student can argue, conclude, and adhere to the basic principles which the Catholic Church in the United States is continually strengthening. In the words of Father John La Farge, editor in chief of *America*, "The Catholic schools, colleges, and universities of America are destined by God to be a citadel of truth and light, not for our country alone but for the entire world." Am I presumptuous in proposing that

this citadel of truth can be propped strongly by the introduction of a debate method of conducting at least a portion of our Catholic junior high religion classes?

The making of a good debater is an enjoyable task, especially if one has adaptable material to mold. Our junior high school products may be immature debaters, even ungrammatical and oftentimes polysyllabic but, if packed with enthusiasm, they will carry the day and score high on their chosen questions.

A FLAG UNIT

*Sister Mary Philomene, O.S.F. **

From among the units we use in our teacher training department and the parochial demonstration grade school, we have selected the Flag Unit for publication. It is very comprehensive and gives young Americans a complete story of Old Glory.

Introduction

Have you ever pictured the place where the "Star Spangled Banner" was written? Who knows the name of the man who wrote it? What caused him to write about the flag? In this unit we are going to find out how our flag was first made; how it was changed as years passed; what the flag represents; how we show respect to the flag; what our flag should mean to us, and many other interesting things about our national banner.

Major Objectives

1. To develop a deeper appreciation for our flag.
2. To stimulate pride in our flag.
3. To give a knowledge of the origin of our flag.
4. To acquaint the pupils with the problem of the colonists in choosing a national flag.
5. To give information concerning the flags used before our present flag was adopted.
6. To give an explanation of the colors of the flag.
7. To acquaint the pupils with a knowledge of the first countries that acknowledged our flag.
8. To explain the proper way to display the flag.
9. To give the laws in regard to the flag.
10. To acquaint the pupils with the fact that the sun never sets on our flag.

Minor Objectives

1. To acquaint the pupils with the makers of the flag.
2. To give the names used in speaking about the flag—Old Glory, etc.
3. To show how important it was to

choose a flag representative of so great a country.

4. To acquaint pupils with the part Washington had in the selection of our flag.

5. To have pupils learn the cautions in regard to the use of the flag.

6. To practice giving the flag salute correctly.

7. To learn the meaning of the flag appointments.

8. To know days when the flag should be displayed.

9. To list notable flag dates.

10. To know how to locate the star that stands for your state in the flag.

Approaches

1. Placing pictures of the flag on the bulletin board.
2. Placing books about the flag on the reading table.
3. Showing posters about the flag.
4. Calling attention to slogans about the flag.
5. Reading a poem about the flag.
6. Telling a story about Betsy Ross and the flag.

Suggested Activities

1. Reading books: (a) factual books about the flag; (b) stories about the flag; (c) encyclopedia articles about the flag; (d) history texts about the flag; (e) U. S. bulletins about the flag.
2. Answering questions: (a) those asked by pupils in class; (b) those arising out of their reading; (c) those asked by the teacher.
3. Giving reports: (a) on the first flag committee; (b) on noteworthy flag incidents; (c) on changes made in the flag; (d) on poems about the flag.
4. Creative activities: (a) making posters of the flag; (b) collecting pictures and making booklets about the flag; (c) making poems about the flag; (d) showing table scenes about the flag; (e) making a frieze showing changes in the flag; (f) making a puzzle about the stars in the flag; (g) making a chart listing notable flag dates; (h) making a booklet of songs about the flag; (i) making a three-dimension picture about the birth of the flag.

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5. Excursions: (a) to the courthouse to see old battle flags; (b) to places where the flag is displayed; (c) to the library to find books about the flag; (d) to bookshops to find books about the flag for sale; (e) to public buildings to see the flag displayed — city hall, etc.

6. Collecting: (a) pictures of flags of the United States; (b) pictures of flag display; (c) newspaper clippings about the flag; (d) names of stories about the flag; (e) copies of poems about the flag; (f) pictures of men who have shown outstanding respect to our flag.

Subject Matter and Outline

1. The age of our flag: (a) the oldest national flag in existence; (b) adopted June 14, 1777.

2. Flags before the Revolution: (a) Concord flag of 1778 — bore an outstretched hand holding a sword. (b) Bunker Hill Flag — bore a green pine tree. (c) The Markoe Flag — had blue and silver stripes in upper left-hand corner. (d) Cambridge Flag — had red and white stripes. (e) The Crescent Flag — a blue flag with a white crescent in the upper corner. (f) Liberty Tree Flag — 1778 — bore a pine tree and the words, "An Appeal to God." (g) Gadsen's Standard — yellow flag, coiled rattlesnake, motto: "Don't Tread on Me." (h) The Pennsylvania Flag — showed a lion erect with a bared scimitar in its paw. (i) Rhode Island — blue flag with white stars; (j) The United States Flag had three arms dressed in various cloth. The hands united with the motto: "United in Virtue We conquer." (k) Another colonial flag had a sleeping lion and the motto: "Rouse Me If You Dare." (l) Another flag of the colonies had a crown with plumes in it and the motto: "In God We Trust."

3. Steps toward making a flag: (a) the flag was requested by an Indian who brought the subject of a national flag before Congress in June, 1777. He wished to take the flag to the chiefs of the nation. He wished the flag for security and protection. (b) On Saturday, June 14, 1777, a resolution was adopted in Congress which declared that the 13 United States be thirteen stripes and that the Union be 13 stars; (c) The Resolution of Adoption: Resolved that the flag of the United States be 13 stripes, alternate red and white, and that the Union be 13 stars in a blue field representing a new constellation. Washington stated, "We take the star from heaven, and the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

4. Work of the flag committee: (a) Called on Betsy Ross in May or June of 1776; (b) Committee consisted of George Washington, Col. George Ross, Robert Morris. (c) They commissioned Mrs. Ross to make the first flag. (d) Thirteen stars were added to the flag to harmonize with the 13 stripes. (The 13 stripes were taken from the Cambridge flag.) (e) The Cambridge flag of Jan-

uary 17, 1776, consisted of 13 stripes, red and white, with the crosses of St. George and St. Andrew where the field is on our flag. (f) The 13 stars in the drawing presented to Mrs. Ross were six-pointed. She suggested five-pointed stars because they were symmetrical and got away from the English type of star. (g) Reasons why the stars were chosen: To represent a constellation in the heavens; to stand for the lofty motives of the Republic.

5. Changes made in the flag: (a) More stripes were added as more states were admitted to the Union, 15 finally. (b) On April 4, 1818, the flag was changed by an act of Congress to 13 stripes again with a star to represent each state.

6. Meaning of the colors in the flag: (a) White signifies purity and innocence. (b) Red signifies hardiness and valor. (c) Blue signifies vigilance, perseverance, and justice.

7. Initial events of the stars and stripes: (a) Our flag first rode the waves of the Atlantic in November, 1777. John Paul Jones first carried the flag on his ship. He was carrying the news of Burgoyne's surrender to the colonists to France. (b) Our flag was

first carried around the world on a ship called Columbia in 1787-90. (c) The American Flag 1792 sailed up a northwestern stream which was later called Columbia. (d) The English first saluted our flag in May, 1791. (e) The flag was carried to the Holy Land in 1848. (f) The first American flag manufactured from American material was hoisted over the Capitol at Washington, July 24, 1866. (g) The first flag raised at a school was in Collrain, Mass., May, 1812.

8. New flag for every war: (a) The flag of the Revolution, 1777, had 13 white stars in a circle on a field of blue, 7 red and six white stripes. (b) The flag of the War of 1812, had 15 white stars, 8 red and 7 white stripes. (c) The flag of the War with Mexico, had 29 stars, 7 red and 6 white stripes. (d) The flag of the Civil War, 1861, had 34 white stars, 7 red and 6 white stripes. (e) The flag of the War with Spain had 45 stars, 7 red and 6 white stripes. (f) The flag of World War I (1917-18) had 48 white stars, 7 red and 6 white stripes. (g) The flag of World War II, is the same as World War I, except the flag is a trifle longer and not so wide.

9. How to display the flag: (a) Raise and



lower the flag only by hand. (b) Unfurl the flag before raising. (c) Hoist quickly to the top of the staff. (d) Lower slowly and with dignity. (e) Display only from sunrise to sunset. (f) When flown at half-staff hoist to peak for an instant then lower to half-mast. (g) When lowering the flag for the day, raise to peak again before lowering. (h) When used on an auto fasten to right front of body or clamp to radiator cap. (i) When carried in procession it should be on the marching right. (j) When displayed with another flag on the wall, the U. S. flag should be on the right and its staff should be in front of the other flag. When displayed flat the Union should be uppermost and to the flag's own right.

10. Cautions in regard to the flag: (a) Do not dip the flag to any person or thing. (b) Do not place any object or emblem above the flag. (c) Do not use the flag as part of a costume. (d) Do not put lettering on the flag. (e) Do not carry the flag flat.

11. When to display the flag: (a) January 1, New Year's Day; (b) January 20, Inauguration Day (every four years); (c) February 12, Lincoln's Birthday; (d) February 22, Washington's Birthday; (e) Second Sunday in May, Mother's Day; (f) May 30, Memorial Day; (g) June 14, Flag Day (national day since May 30, 1916); (h) first Monday in September, Labor Day; (i) October 12, Columbus Day; (j) November 11, Armistice Day; (k) birthday of state, date of admission (e.g., Dec. 28, 1846, 29th state — Iowa; Dec. 3, 1818, 21st state — Illinois); (l) state holidays.

12. Flag appointments: (a) hoist — up and down measurement as the flag is hoisted on the staff; (b) fly — length of flag; (c) halyard — rope used for hoisting; (d) staff — correct name for pole; (e) peak — highest point on the staff.

13. What you should know about the flag: (a) Three American flags are flown on the Capitol, Washington. (b) The flag should be saluted when raising and lowering it and when passing in parade. (c) There are no national or state laws governing the displaying and saluting of the flag. (d) Forty-one states have laws requiring display of flags at public schools.

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Desirable Outcomes

1. Appreciations: (a) greater appreciation for the flag and for what it stands; (b) increased desire to show honor to the flag; (c) desire to observe cautions in regard to the flag; (d) deeper attention and reverence in giving the flag salute; (e) appreciation for what has been done to defend our flag.

2. Habits and skills: (a) showing respect for the flag whenever possible; (b) giving salute with feeling; (c) locating materials quickly; (d) looking for evidence; (e) co-operating with others and leading a group effectively.

3. Attitudes: (a) respect for the flag; (b) appreciation for those who have made the flag possible; (c) honor to those who have fought for the flag; (d) desire to live so as to be an honor to the flag; (e) increased interest in our country; (f) growth in a sense of responsibility; (g) growth in initiative; (h) growth in courtesy.

Evaluation of the Unit

1. Do the pupils know? (a) when to raise the flag; (b) how to salute the flag; (c) how to hang the flag; (d) which star represents their state; (e) for what the colors stand; (f) how the flag has changed; (g) the flag code.

2. Do they realize? (a) the importance of the flag; (b) the beauty of the flag; (c) the struggle that was made for the recognition of the flag; (d) the necessity of observing flag etiquette; (e) the significance of the colors;

(f) the need of preserving our flag.

3. Have they improved? (a) in respect to the flag; (b) in ability to give the salute correctly and with feeling; (c) in ability to locate materials; (d) in skill in taking notes; (e) in appreciation of songs and poems about the flag.

Aesthetic Experiences

1. Art: (a) making posters; (b) making a frieze of United States flags; (c) construction of Fort McHenry; (d) construction of Betsy Ross House; (e) crayon, pencil, and water color sketches of the flag.

2. Music: (a) singing songs about the flag; (b) listening to songs about the flag; (c) marching to music about the flag (Sousa's "The Stars and Stripes Forever"); (d) composing songs about the flag; (e) singing poems about the flag.

3. Literature: (a) copying favorite poems about the flag; (b) copying short flag stories; (c) reading flag stories; (d) telling stories about the flag; (e) reciting choral poems about the flag; (f) the Pledge of the flag; a dramatic choral recitation — Leila C. Norman, *Grade Teacher*, Feb., 1946, p. 56; (g) the birth of Old Glory, a new version of the Betsy Ross story, *Grade Teacher*, January, 1947, p. 43.

Essay Tests

1. When was the first flag made? Who made it?

2. Why was it difficult to decide on a national flag?

3. What nation first recognized our flag?

4. State four important facts about the flag.

5. Name five cautions that should be observed in regard to the flag.

6. Should the flag ever be left up all night?

7. Explain three ways of displaying the flag.

8. How many times was the flag changed? What do the colors mean?

9. Why do we associate Keys, Morris, and Washington with the flag?

10. How can you teach others to respect the flag?

True-False Tests

1. Patriotism consists in saluting the flag of our country.

2. The flag of the United States has 13 vertical stripes.

3. There are 7 red stripes in our flag.

4. The blue field is called the union.

5. The standard of the flag is the rope with which the flag is raised.

6. Each star of the flag represents a state.

7. The star representing the state of Iowa is the 29th.

8. The flag should be hoisted slowly and lowered briefly.

9. There are laws governing the display of the flag. These laws are made by the nation and the state.

10. When carried in procession the flag should be carried on the right.

11. Flag Day is June 22.

12. The flag should always be flown in stormy weather.

13. The flag is flown at half-mast on Memorial Day.
14. There were 13 stars in the first national flag.
15. The flag should be saluted when it is being raised and lowered.
16. The flag should be flown at half-mast on Armistice Day.
17. Perry planted the flag at the North Pole.
18. The flag Code tells how to display the flag and how to respect it.
19. A standard is a flag carried by a ship.
20. The staff is the pole from which the flag flies.

Completion Tests

1. Women should salute the flag by placing the hand over the heart.
2. Persons in uniform should render the salute.
3. When flown at half-mast the flag should be hoisted to the for an instant and then lowered.
4. When the flag is used on a float it should be displayed from and allowed to fly freely.
5. in the flag signifies purity and innocence.
6. The first one to ask for a national flag was an
7. Our national flag is often called
8. wrote the "Star-Spangled Banner."
9. There are stars in our flag.
10. There were once stripes in our flag making the greatest number of stripes it ever had.

Multiple-Choice Tests

1. When a flag is displayed in the body of the church it should be at the congregation's: right, left, back.
2. The flag should be displayed on Mother's Day: the first Sunday in May, the second Sunday in May, the second Sunday in June.
3. When the flag is brought into a public hall the school assembly should: rise, give the salute, remain seated.
4. When used on an automobile the staff of the flag may be fastened to: the top, the right fender, right front of the body.
5. When displayed with another flag against the wall, the U. S. flag should: be at the right, at the top, at the left.

Matching Tests

- | | |
|--------------------|---|
| 1. Francis S. Key | highest point on staff |
| 2. halyard | carried first flag on his ship |
| 3. Robert Morris | length of flag as it flies from staff |
| 4. John Paul Jones | suggested a five-pointed star for the flag |
| 5. fly | author of "Star Spangled Banner" |
| 6. Betsy Ross | nationalized Flag Day |
| 7. Perry | correct term for flagpole |

- | | |
|-----------|---------------------------------|
| 8. peak | member of flag committee |
| 9. Wilson | rope used to hoist flag |
| 10. staff | planted flag at North Pole |

Keys to Tests

True-False:

1. false 2. false 3. true 4. true 5. false
6. true 7. true 8. false 9. false 10. true
11. false 12. false 13. true 14. true 15. true
16. false 17. true 18. true 19. false
20. true

Completion:

1. right 2. military 3. peak 4. staff 5. white
6. Indian 7. Old Glory 8. Francis Scott Key 9. 48 10. 15

Multiple-Choice:

1. right 2. second Sunday in May 3. rise
4. right front of the body 5. right

Matching:

1. 8 2. 4 3. 5 4. 6 5. 1 6. 9 7. 10
8. 3 9. 2 10. 7

Free Materials

- (1) Government bulletins on the flag; (2) teacher help one another club—instructor; (3) newspaper clippings; (4) advertising material; (5) teacher's service bureau—*Grade Teacher*.

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3. Pictures:

- Washington Crossing the Delaware—Lentz
Lincoln Delivering Gettysburg Address—Beale
Birth of the Flag—Mosler
Washington at Trenton—Faed

4. Exhibits:

- Flag map showing development of the flag.
Charts showing colonial flags before the adoption of the national flag.
Charts showing the proper way to display the flag.
Picture of John Paul Jones's ship bearing the flag.

The Mass Through the Day

Rev. Daniel F. Dunn *

On the vast city dump, the disposal area for Boston's rubbish, stands a small tar-paper shelter with windows on all sides, the watchman's shanty. This humble building is seemingly insignificant, but it was the scene of the events which inspired this project.

Charlie Claydon, the former watchman, has since retired because of a cardiac condition. In his young manhood he was strong, physically and spiritually. Due to illness, the husky young piano mover was forced to seek lighter work. His duty as the watchman on the city dump was to watch for any possible outbreak of a fire, and thereby to prevent any huge conflagration in the inflammable waste material. The watchman had to be vigilant, even though fires were infrequent. While Charlie watched for the sight of flame or smell of smoke, he kept before his mind the mental image of the flickering flames of the Mass candles, and the thought of "the light shines

in the darkness," words found in the last Gospel of the Mass. Charlie read his Missal by the light of his kerosene lantern, thus following the Mass at each hour through the night. He united himself in spirit with the Mass goes in the places where Mass was then being celebrated.

This method of true prayer was one of the many suggestions given by the late Monsignor Stedman, who pioneered a highly successful apostolate for a better understanding of the holy Sacrifice. The Mass dials distributed by Monsignor Stedman are displayed in many classrooms. From these charts children may determine at what hour, of their local time, Mass, the perpetual Sacrifice, is offered on some faraway altar of the universal Church.

The Unending Sacrifice

The plan of this project is to correlate grade school studies, and to use them to focus attention on the holy Sacrifice of the Mass.

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At each hour of the school day, when a pause is made for prayer, a short rhyme could be read or recited. This rhyme is to turn the thoughts of the pupils to the time zone where their fellow Catholics are attending morning Mass. A suitable display chart with the rhyme, and some illustrations, might be used as a visual aid. These verses cannot all be used at the opening of a school year, but may be introduced when the course of studies has prepared the pupils for an understanding of the lines of the verse. We have selected the seven o'clock Mass as the average hour, at which children might be attending weekday morning Mass.

In many school systems the children of grade four study the geography of North America. They learn, among other facts, the surface features, river systems, crops, and industries. They also know that, if they should travel across the continent, they would have to regulate their timepieces when they came into different time zones.

Children who live in the Maritime Provinces of Canada, or in the United States' possession, the Virgin Islands, answer the school bells which are regulated by the "Atlantic Time" of Standard Time Zone No. 8. When their school clocks indicate that it is nine o'clock, the seven o'clock Mass is beginning in the Central Time Zone.

The Blackrobe's Greeting

Teachers, publishers, and pupils of the early grades have confirmed my opinion that Longfellow's "Hiawatha" is a popular story in all English-speaking lands. The selections from "The Song of Hiawatha" which are usually read to children, often omit the closing lines of "Hiawatha's Departure." It would be well to include these lines, in which the poet tells of the Blackrobe's greeting to the Indians, wishing them the "Peace of Christ, and joy of Mary." Further, I would suggest for the purpose of continuity that we should imitate the rhymeless trochaic verse of Longfellow, as we prepare our verse treating of the Central Time Zone.

We may correlate the following facts, which the teacher will have already explained in at least a general way.

1. The Mississippi River flows through the region of the Central Time Zone.
2. The source of the Mississippi is near Lake Itasca, in Minnesota.
3. The Catholic Indians of the White Earth and the Red Lake Indian Reservations, are under the jurisdiction of Bishop Schenk, bishop of the Diocese of Crookston.
4. The source of the Mississippi River is also in the Diocese of Crookston, although the city of Crookston is actually situated in the valley of the Red River of the North, which flows northerly into Canada.
5. The fertile valley of the Red River of the North has, besides wheat, flax, and other crops, huge fields of sweet clover from which the bees gather excellent honey.
6. The "Song of Hiawatha" is the legendary story of Chippewa Indian life.

7. Longfellow speaks of "bees, the honey-makers."

8. The candles used at Mass, and for the administration of sacraments, must be made of beeswax.

To portray the setting of the place and people, in our selected locality in the Central Time Zone, where people are then actually attending the morning Mass, we suggest these lines.

Near the land of Hiawatha,
In the Diocese of Crookston
Where the infant Mississippi,
Gurgling, flows in Minnesota
Indian boys have lighted candles,
Candles made of wax from beehives,
Made by bees, the honey-makers;
Priests of God are at the altar
Offering Mass for Catholic Redskins;
Chippewas are blessed by Blackrobes.

The Bread of Heaven

At ten o'clock, the children of the Atlantic Time Zone will fix their thoughts on the altars in the Mountain Time Zone. Also, turning their thoughts to the Mountain Zone, will be the pupils of the Eastern Time Zone where the nine o'clock school bells are ringing. The children of the Central Time Zone will, then, be preparing to go to school, either enroute to their classrooms or eating their breakfasts, which we hope will include cereal foods made locally from the grains which the growers, and millers, of the Central Time Zone prepare in order to supply other regions.

The pupils of grade four study about the Offertory, and can tell us that, "The Mass is the Sacrifice of the New Law in which Christ, through the priest, offers himself to God in an unbloody manner under the appearances of bread and wine." These pupils learn from their geography studies that wheat is grown in large quantities in southern Canada and northern United States, a wheat-growing area which extends from the Central Time Zone into the Mountain Time Zone.

To focus the attention on morning Mass, which is being celebrated in the Mountain Zone, we use a verse in conventional rhyme.

Throughout the day, the Mass goes on
As bread is changed to "Bread of Heaven";
In Alberta and Saskatchewan,
Montana, too, the clocks strike seven;
Both sides of the border, some growers
of wheat
Attend daily Mass when they are able,
To prayerfully watch the priest repeat
What Christ had done at the Supper
Table.

The Wine Barrel Church

At the next hour, our thoughts will be turned to sunny California which produces nine tenths of the wine made in the United States. Meanwhile, we are aware that the Department of Agriculture informs us that native varieties of grapes are found in all parts of the Temperate and Torrid Zones.

Again, we consider the providence of God, who planned that grapes and wheat should grow in many parts of the world, so that bread and wine would be available for use in the Sacrifice of the New Law, by the Universal Church established by the Redeemer.

Now, we consider as our setting for the altar, the tiny chapel of Our Lady of Mount Carmel, which is called by the descriptive guide books, "the Wine Barrel church." Located at Asti, the Italian-Swiss colony in Sonoma County, it is built "in the shape of half an enormous wine barrel" a symbol of the wine-making industry. The picture of this church which was sent to me by Father Dillon, the pastor, reminded me of "Quonset hut" architecture. But, this "wine barrel church" was built in 1908, much before the "Quonset" era. The church was erected in the middle of the vineyards by the colonists, as a symbol of their faith and their livelihood.

Our verse for the Pacific Time Zone follows.

In sunny California,
Famous for grapes and altar wine,
In chapel and basilica,
It is the hour of Sacrifice divine;
The "wine barrel church," at Asti,
Was built with a twofold story to tell;
Of religion and of industry,
Of the Giver of grapes, and the
growers, as well.

Gold and Fur Coats

Standard Time Zone No. 3 is our next consideration. In this zone we find only a small area of inhabitable land, viz., the Yukon Territory and some of southeastern Alaska. Reading about the power dredges used by the Yukon Consolidated Gold Mining Company to sift tons of dirt to extract ounces of gold, will bring to mind the story of the original gold rush in 1898. Current events' columns give us much information about that marvel of engineering achievement, the Alcan Highway, military road to Alaska.

From the *Catholic Directory* we can verify that the entire Yukon Territory and part of Western British Columbia is in the Vicariate-Apostolic of Whitehorse, with headquarters at the Sacred Heart pro-Cathedral at Whitehorse.

Children are interested in the stories about trappers who bring pelts of fur-bearing animals from the cold regions. Boys admire the courage of the trappers, and the girls are interested in the raw materials for fur coats of the future. These same children, in their earliest years of attendance at Mass, have learned to watch, in silent reverence, at the elevation of the Host and the precious Blood.

Let us, now, correlate some of the facts learned in classes of geography, history, current events, and catechism, in these following eight lines of verse.

In the Yukon, land of fur and gold,
The dredges dig through Klondike
sands
Where poor prospectors, in days
of old,

Panned creeks and streams with
anxious hands;
In a chalice of gold, from the God-
given ore,
At Whitehorse Cathedral, where Mass
now begins,
A priest will soon elevate, for men
to adore,
The Lord's precious Blood which
remitted men's sins.

The Frozen North

An hour later, the seven o'clock Mass will be celebrated in Alaska. Our pupils know of the great contrasts of the Alaskan weather. It is the "Land of the Midnight Sun." However, at Christmas season the sun does not rise until the early afternoon. Alaska exports much canned fish. But, many books, ignoring this great industry, describe the territory as nothing but an icy waste. Alaska is truly a land of two seasons. We must not over-emphasize what the natives call, "the Big Freeze." Nor may we neglect to mention the rigors of the Alaskan winter. Our plan is to use two seasonal rhymes.

From November to March the "frozen North" will be our theme. During this winter season, the missionary must travel many miles by dogsled, for the occasional airplanes are sometimes grounded by unfavorable weather conditions. Our pupils know from their reading of stories of Eskimo life, that whenever water is needed, the people of the far North melt ice with the heat from whale oil or fish oil lamps. An explanation of the Mass kit and its contents will stress the requirements for the altar stone, linens, sacred vessels and vestments.

Our verbal picture follows.

Far North, a priest now celebrates
The Mass in the home of an Eskimo;
The missionary's dog team waits
By the Alaskan igloo made of snow;
His Mass kit contained the altar
supplies,
Except the water which would freeze;
So ice was melted, before all eyes,
By altar boys who came on skis.

The Fishermen

From April to the end of October, we will feature the fishing industry which is of vast proportions. In the canneries of Alaska many people are employed. Eskimos, native-born whites, Chinese, and men and women who have come from Europe, Canada, and the United States. In these following lines we pay honor to the two fishermen of Galilee, St. Peter and St. John, whom our Lord sent to prepare the Last Supper. After much research seeking to find the localities in Time Zone No. 2, where a permanent parish church is located near a cannery we have selected Resurrection Bay. Our alternate rhyme for Time Zone No. 2 follows.

At Alaska's Resurrection Bay,
Where salmon is caught and packed
in tins,

Some cannery workers, at Mass,
now pray,
Before their working day begins;

The altar boys feel honored, when
They study in religion class
That Peter and John, two fishermen,

Had set the table for the Lord's
first Mass.

We are about to leave the main land of North America, and in our consideration of Time Zone No. 1, will find ourselves looking to the island steppingstones in the vast expanse of the Pacific Ocean.

Music and a Reading Program

*Sister M. Bernice, F.S.P.A. **

With the increased interest on the part of parents and teachers in the guidance of young people to a better appreciation of what is fine in music, it may be helpful to gather the titles of some of the outstanding books which have appeared in the past few years. With so much in the entertainment field that is harmful to the cultural growth of young people, it is heartening to note this trend. The radio and the phonograph have offered the modern young people an opportunity to know and to appreciate the best in traditionally good music, and also to become familiar with the best trends in modern music. This tendency has been evidenced by the increased sale of record albums in the classic field.

Today a satisfactory library of phonograph records is as important to the child as a library of good books which are his very own. Especially should the Christian mother give this consideration when she is planning a program to combat the pagan influences with which her child will come in contact in the movie, the radio, and the comic book.

A new book which will help parents, teachers, and librarians to select the records that will give children a lasting appreciation of good music, and at the same time provide real recreation is *The Children's Record Book* by Harriet Buxton Barbour and Warren S. Freeman (Oliver Durrell, Inc., N. Y., \$3.50). Included in the record listings are recordings of story, drama, and verse, folk songs and ballads, lullabies and nursery rhymes. The name of the manufacturer and the catalogue number of each record or album is given. The listings are arranged by age group for convenient use. A suggested reading list is also to be found at the end of the book for grades six to nine. Incidentally, these authors also have published a book for juveniles called *The Story of Music*.

The past decade or two has brought many good books which will prove both fascinating and rewarding as enrichment aids in this field. It was in the early thirties that the first books concerned with music began to appear in the juvenile field. Opal Wheeler and Sibyl Deucher published their first books on musical artists in 1936. In 1938 Claire Lee Purdy received the Julia Ellsworth Ford prize for her book entitled: *My Brother Was Mozart* (Messner).

*Rosary High School, Bozeman, Mont.

Since that time the E. P. Dutton Company has brought out a number of similar books by the same writers. In 1936 appeared *Joseph Haydn, The Merry Little Peasant*; in 1937, *Sebastian Bach, The Boy From Thuringia*; in 1939, *Mozart, The Wonder Boy* and *Franz Schubert and His Merry Friends*; in 1940, *Edward Macdowell and His Cabin in the Pines*; in 1941, *Stephen Foster and His Little Dog Tray*. In 1941 appeared also three books entitled: *Curtain Calls for Franz Schubert*, *Curtain Calls for Joseph Haydn*, and *Curtain Calls for Wolfgang Mozart*. All of these books are priced at two dollars.

Perhaps the climax of these books came in the four which Opal Wheeler put out in four successive years. In 1943, a beautifully illustrated book entitled *Sing for Christmas* appeared; in 1944, a similar book in *Sing for America*; in 1945 *Sing Mother Goose*; and in 1946 *Sing in Praise*. This series gives the background for the familiar songs found in each volume. The illustrations add much to the charm of the book. In all of these books can be found the musical scores for many of the selections mentioned.

Catholic readers should be given a word of warning with regard to *Sing in Praise* and *Sing for Christmas* in that they contain a great number of Protestant hymns. This is particularly true of *Sing in Praise* which does not include even such a favorite as Newman's *Lead Kindly Light*.

During these years Opal Wheeler also published such books as *H.M.S. Pinafore* in 1946. This is the first in a series of Gilbert and Sullivan operettas for home use. The story is told and music arranged for about third-year pupils. Fritz Kredel has illustrated the book in his own polished, jaunty, and humorous way and, though they are in perfect key with the traditional Gilbert and Sullivan, yet they give an air of revival. The author has arranged the text so that it lends itself to reading aloud.

In 1943, Opal Wheeler brought out *Ludwig Von Beethoven and the Chiming Tower Bells*. When one has studied the real Beethoven this book seems very sugary. *Handel at the Court of Kings* came out in 1944.

Sibyl Deucher combines anecdotes with actual music in her biography of Edvard Grieg which appeared in 1946. It might seem that there is too much sweetness and light

in the book, but Grieg had an exceptionally happy life.

The Holt Musical Biography Series for Young People will appeal to readers between the ages of 12 and 16. The publisher is the Henry Holt and Company, New York. The books which follow are a part of the Holt Musical Biography Series.

Elliott Arnold wrote *Finlandia, the Story of Sibelius* in 1941. A revised edition came out in 1947. Some criticism may be made of this book because of the emphasis on the Kalevala tales which must be properly interpreted for young people. Although it is the story of Sibelius, it is also a moving story of Finland, its folklore, and its struggle for freedom. A list of the recordings of Sibelius' works is included.

Gladys Burch wrote *Richard Wagner Who Followed a Star* (1941). Synopses of the plots of all Wagner's operas are included in the book, along with the biography of Wagner. Since the majority of Wagner's operas are dependent upon pagan folklore, some objection might be made to the book on this score. A listing of recordings is made.

David Ewen has three biographies of musicians in this Holt series. *The Story of George Gershwin*, written in 1943, will appeal to young people who appreciate what this American composer did in making popular music a distinctive art. *Tales from the Vienna Woods, the Story of Johann Strauss*, is a readable and attractively illustrated biography of Strauss. A complete opus list, themes of the major waltzes, and a list of recordings are to be found in this book which came out in 1944. The Vienna revealed in this book against a background of Strauss's music is much gayer and lighter than it is today. *Haydn: a Good Life* is a charming biography of a great man and a great composer. Musical scores from his more familiar works are included along with a list of Haydn's works and recordings.

Madeline B. Goss has four books in the Holt Musical Biography Series for young people. *Unfinished Symphony, the Story of Franz Schubert* came out in 1941. The illustrations are particularly good by a Viennese artist, Karl Schultheiss. The book is valuable as a reference source in its chronology of musical and world events during Schubert's lifetime. It contains a list of his compositions and a bibliography. In 1943 Miss Goss wrote *Brahms: the Master* in collaboration with Robert Haven Schauffler. The book is colorful as was the life of Brahms. A list of recordings and works is included. This book is much too heavy for the average high school student. The story of Bach came out in 1945 in *Deep-Flowing Brook, the Story of Johann Sebastian Bach* by Madeleine Goss. In 1946 appeared *Beethoven, Master Musician*. Only the high points of the life of this lonely genius are included.

Other books of significance included in the Holt Musical Biography Series for Young People are *On Wings of Song, the Story of Mendelssohn* by Dean Humphreys, 1944; and

My Brother Was Mozart, a joint production of Opal Wheeler and Claire Lee Purdy. This well-illustrated life of Mozart contains a list of definitions of unfamiliar words, descriptions of musical instruments, and a list of persons and places mentioned.

The Julian Messner, Inc., publishers have a list of significant books which correlate with music. Claire Lee Purdy has a group of biographies slanted toward the teen-ager. One of the most popular is *He Heard America Singing: the story of Stephen Foster*. This is a delightful account of Stephen Foster and his folk songs along with a colorful depicting of this section of American life. It was written in 1940. In 1942 Miss Purdy wrote *Stormy Victory*; the story of Tchaikovsky with decorations by Vera Bock. This is almost a fictionized biography and is much more glamorous than the real life. The mood is set by a few measures of Russian folk song at the beginning of each chapter. Miss Purdy also tells the story of Edward Grieg in her *Song of the North*.

Another well-loved Messner biography is that of Harry Lauder in Gladys Malvern's *Valiant Minstrel*. Although Lauder can scarcely be rated as a composer, nevertheless he deserves a place on this list because on his programs he sang a few Scottish songs of his own composition. Perhaps they do not have too much worth in themselves, but because of his own personality and his characteristic interpretation these songs have been popular.

Shirley Graham has given us a picture of Paul Robeson, *Citizen of the World*, in her biography of him which came out in 1946. The reader will regret to find the author and the subject deeply in sympathy with the Communist ideal in the book. Just lately *Newsweek* carried a picture of Robeson taken with a group of Communist party liners. The book loses some of its value through the author's

giving a one-sided treatment of her subject. She may have been influenced by the fact that Robeson is still living.

Antoni Gronowicz has written biographies of three musicians. In his *Tchaikovsky* (Nelson, 1946), he writes a full-length biography of the tragic Russian genius. In speaking of Madame Von Mech, Gronowicz states that her interest in Tchaikovsky ceased with his death. Mrs. Bowen, in her book *Beloved Friend* (not juvenile), tells us that Barbara von Mech's interest in Tchaikovsky ceased suddenly and she discontinued the annuity. Both she and Tchaikovsky lived on for some years according to this author. Since Mrs. Bowen's book concentrates on only the 17 years in which the two corresponded, I am rather inclined to think that hers is the correct version. She did a great deal of research covering just this period. In Gronowicz' biography of Paderewski (Scribner's 1947) he writes of the musician as a friend and an admirer. In his biography of Chopin, Gronowicz handles the Chopin-Sand love affair cleverly and the book is all right for young people.

These are books which may be found in the *High School Catalog* and *Children's Catalog*, and which will be useful in giving a background for the study of music. No attempt has been made to make the list complete.

A word might be in place here about a biography of Giovanni Palestrina written by Charles Angoff (Ackerman, 1944). The title is *Palestrina, Savior of Church Music*. The title is somewhat misleading. Palestrina has been enshrined in history as the Savior of Church Music by a myth which has until recent years been regarded as an historical fact. The first form of the legend was that the Council of Trent was on the point of abolishing voiced music everywhere and reducing all liturgic music to the chant. This tale has undergone gradual reduction until it has been found that the Council contented itself with recommending to the bishops that they exclude "all musical compositions in which anything impure or lascivious is mingled." The story goes on to say that Palestrina was then commissioned by the cardinals to produce a work which would be free from all objectionable features and the result was the Mass in honor of Pope Marcellus. The Mass, as the account continues, was performed before the commission of cardinals and its beauty so impressed the churchmen that polyphonic music was saved.

The commission of cardinals had jurisdiction over only minor points of discipline in the papal chapel, so if the Mass were sung, which is doubtful, it had been composed much earlier, and not for this particular occasion. Regardless of the legend, however, we do know that vocal polyphony reached its highest peak with Palestrina, and his Mass is very beautiful no matter when written.

Two books came out in 1947 which were meant for the young person interested in music. Ross Lee Finney wrote *Game of Harmony* (Harcourt) to provide material that a young person could understand. A certain



Catholic Book Week Exhibit at Lourdes High School, Rochester, Minn.

amount of background is assumed. The book initiates the reader into the rules of harmony and its fascination. Each principle of harmony is illustrated by several problems to be solved by the readers with answers at the end of the book.

Nicholas Slonimsky wrote a series of articles for the children's page of the *Christian Science Monitor* in which he covered the technical side of music, composition, instrumentation, musical form, history and brief biographies of great composers. These were reprinted in the book called *The Road to Music* (Dodd Mead, 1947). In his introduction Nicholas Slonimsky says that he will not talk down to his listeners and he never does. This book will be enlightening to anyone seeking an easy method of becoming acquainted with musical theory from the Greeks to Gershwin. There

are many factual points and many illustrations.

Not to be overlooked are the books of Kitty Barne. Her *Listening to the Orchestra* (Bobbs Merrill, 1944) reads like a history of music, and it would be a good supplementary text for a course in the appreciation of music.

Needless to say every child should have the opportunity of becoming acquainted with the stories of the great operas. The stories of 25 operas is found in *Stories from Great Metropolitan Operas* by Helen Dike (Dutton, 1943). Grosset and Dunlap have a series of books for children on the operas.

Such book selection aids as the *High School* and *Children's* catalogs should be watched for the new books coming out in this field. That the publishers supply so many indicates that there is a demand. Good music is a heritage which should not be denied our children.

WONDERFUL WISCONSIN

*Sister M. Alvernia, O.S.F., Fel. **

This is the year of Wisconsin's centennial. Teachers all over the country will want to review with their pupils the glorious history of Wisconsin development of the past hundred years. So many think erroneously of Wisconsin as a "new" state, reached and peopled by Europeans comparatively late. It is our duty to inform and develop initiative in tomorrow's citizens for an illustrious future by studying the great achievements of the past.

Today, Wisconsin is one of the best developed agricultural and industrial states in the Union. It is the "Dairyland of the Nation," and ranks first in the total value of butter, cheese, and condensed milk. Industrially, it ranks second in the nation in the manufacture of paper and wood pulp, agricultural instruments, aluminum, plumbers' supplies, cranes, and hoists.

To bring these notable facts to light, special attention to Wisconsin development was given in our school. The observance of Wisconsin centennial was made a school affair and the project was divided into units among the intermediate and upper grades. One full month was allotted to teacher-pupil planning and research in each grade on the assigned unit. The activity of each grade culminated in the presenting of a school assembly program and colorful exhibits of graphs, charts, and pictures. The units of research were outlined as follows:

- A. Growing Things
 - 1. Dairying in Wisconsin
 - 2. Grains and orchards
- B. Wisconsin Gifts
 - 1. Water power, fish, and fun
 - 2. Wild creatures and earth riches
- C. Making Things
 - 1. Heavy industry in Wisconsin

EDITOR'S NOTE: We are not publicity agents for Wisconsin, but we think that the centennial of a state is of national interest. Moreover this unit supplies firsthand information to teachers and children in all parts of the United States and Canada and will serve as a model for units in other neighborhoods.

- 2. Food handling industry
- D. Marketing Things
 - 1. Shipping on the Great Lakes
 - 2. Railroads and food marketing
- E. A Good Place to Live
 - 1. Homes and communities
 - 2. Statehood and state government



Wisconsin Centennial Exhibit at St. Michael School, Wausau, Wis. The project and the program were conducted by the sixth grade. The Felician Sisters are in charge of the school.

*St. Michael School, Wausau, Wis.

Desirable Outcomes

1. Appreciation of the contributions which the various nationalities have made to the culture of Wisconsin.
2. Appreciation of elements common to all persons.
3. Appreciation of variations in all persons and nationalities.
4. A development in the pupil of a well-rounded, wholesome outlook on life, so as to result in the most complete mental, emotional, and physical health.
5. A development of democratic and happy relationships with others that carried beyond the classroom into constructive action in group living in a changing world.
6. Skill in recognizing problems and in using problem solving techniques.

Development Activities

1. One group prepared a large map of Wisconsin and gave short talks about points of interest which were marked by dots.
2. The sixth graders did some work on the Indians of Wisconsin. They colored a map of Wisconsin and showed the approximate location of the various tribes. This led to special interest in the Black Hawk War.
3. A song festival featuring music and folk songs of various nationality groups represented in Wisconsin was based upon *Joyful Singing* published by the Co-operative Recreation Service, Delaware, Ohio. Copies for the entire class may be secured free.
4. Folk games and dances were used effectively in the culminating activity. Ideas were obtained from *Treasures from Abroad* (25 cents, from Co-operative Recreation Service, Delaware, Ohio).
5. The sixth graders made individual scrapbooks of clippings and stories concerning Wisconsin.
6. Maps were made by the upper grades which depicted geographical regions, products,

trade routes, Indian reservations, historical monuments, etc.

7. A large chart was compiled of the nationality groups in Wisconsin showing their various contributions to Wisconsin's economy such as products and trades.

8. The fifth graders compiled a "portrait gallery" showing facial types of nationalities in Wisconsin.

9. A Wisconsin dairy farm was constructed on a sand table.

10. The fifth graders make a study of wild life native to this state.

Various free aids on Wisconsin centennial may be secured free from Wisconsin Cooperative Educational Planning Program, Room 147 N, State Capitol, Madison 2, Wis.

Helpful Références

- Alluring Wisconsin*, F. L. Holmes, 1937
Badger Saints and Sinners, F. L. Holmes, Hale, 1939
Wisconsin, a Guide to the Badger State, F.W.P.A., Writers' Program, Duell, Sloan, Pearce, 1941
Wisconsin Lore for Boys and Girls, S. B. Davis, Hale, 1931
Wisconsin, Then and Now, D. Drews, State Historical Society, 1947
Wisconsin, a Story of Progress, W. F. Raney, Prentice Hall, 1940
Ol' Paul, the Mighty Logger, G. Rounds, Holiday, 1936
Our Wisconsin, E. G. Doudna, Eau Claire Book and Stationery, 1922

How did we add 3 to 12? 3 to 22? 3 to 62? 3 to 92?

How do we add 6 to 23? 6 to 83? 6 to 43? 6 to 33?

"Let us count across the hundred table beginning with 2." If this is not understood, help the pupils by having one point and count as they do so, 2, 12, 22, 32, etc., to 92.

"Write these in a column, Nell." Nell writes, with assistance if needed:

$$\begin{array}{r} 2 \\ 12 \\ 22 \\ 32 \text{ etc., to } 92. \end{array}$$

"Suppose we add 4 to each number. Two and 4 are how much? Write +4 after each number and the answer, Fred."

The numbers then stand on the board in this form:

$$\begin{array}{r} 2 + 4 = 6 \\ 12 + 4 = 16 \\ 22 + 4 = 26 \\ 32 + 4 = 36 \text{ etc.} \end{array}$$

To what number did you add the 4 each time, Ella? On which side of the number is the 2 in 12, 22, 32, 42, etc.? Yes, on the right end. We added the number to which end?

More problems should now be given in which the pupils work the examples by pointing out the tens, as,

Add 3 pencils to 24 pencils.

How many tens in 24? How many ones? Write the statement on the board.

24 pencils = 2 tens and 4 pencils
 add 3 pencils

2 tens and 7 pencils = 27 pencils

"Suppose you had 35 sticks of candy and wished to give 3 sticks to your mother. How would you set the example down?"

"Thirty-five is how many tens and how many more sticks of candy?"

"Write that on the board, Jack."

35 = 3 tens and 5 sticks of candy
 — 3 sticks of candy

3 tens and 2 sticks of candy = 32 sticks of candy

There should be many problems of this type, in which the numbers are analyzed as was done here, which will make good preparation for borrowing in the third grade.

"When subtracting such numbers from which end do you begin? Yes, the right hand end."

"Tell what you should do in each of these numbers":

99 take away 4
 56 subtract 2
 45 less 1

and so on. Tell the answers in these without stating what you had to do:

32 take away 2
 64 subtract 3
 27 less 5, and so on.

There should be some examples of adding followed by subtracting in the same decade, as

23 + 2 and 25 — 2
 24 + 5 and 29 — 5

Mimeographed sheets for seatwork should be prepared in which the pupils apply these

Some Second-Grade Number Concepts

V. Adding by Endings in the Decades

*Amy J. DeMay, Ed.D. **

Counting in the upper decades, that is from 20 on, taught in the first grade, should be reviewed thoroughly in the second grade with emphasis on meaning. Counting by tens should be practiced so that the children know that each decade begins in the order of the numbers 1 to 9. After that we are ready for adding by endings in the decades above the teens. One might argue that when teaching adding by endings in the teens one could show that the same principles apply to the other decades, and trust to the "carry-over" or transfer of the concept. Experience shows we must not trust to transfer with small children. In the past we have depended too much on such "carry-over."

In teaching the teens we had the children build up tables of teen numbers so that they could see what happened as numbers were added to and subtracted from their endings, or right hand figures. Thoroughly understanding how this goes on will make the same thing more easily grasped in the decades above, and they will see that adding on to the ends of these numbers progresses in the same way as it did in the teens. As we are not teaching "carrying" nor "borrowing" in the second grade, we must confine our additions and subtractings by endings to those combinations where bridging is not necessary, leaving the bridging of the tens for the third grade where all this work should be reviewed.

First, as preparation for adding by endings in the higher decades, children of the second grade should count by bundles of 10 toothpicks, slips of paper, toy pennies, etc.—10, 20, 30, 40, 50, 60, 70, 80, 90, 100. Toy dimes then may be substituted for each group of ten pennies, so that the groups can be counted as 1 dime or ten, 2 dimes or tens, 3 dimes or tens, etc., to the hundred.

*Clifton Springs, N. Y.

Then the teacher may ask, "How many tens in 20, Alice? How many tens in 30, Ned? And so on to 100?"

Then each decade is reviewed by having pupils write the numbers in each decade. For example, Eva writes 20 to 29, Ben 30 to 39, etc. The teacher then asks, "How many tens in 20, James?"

"In 21 how many tens and how many besides?"

"Henry had 23 cents. He earned 5 cents more doing an errand for his mother. How much money had he then?"

"Twenty-three is how many tens and how many cents, Alice?"

"Write the statement on the board, Mabel." Mabel writes, with assistance if needed, 23 = 2 tens and 3 cents.

"To find out how many cents Henry had in all, what do we do?"

"Yes, add the 5 cents to his 23 cents. How do you do it?"

"Yes, you may add 5 to the 3, as we learned in the teens, adding on to the right end of the 23. Make the statement on the board, John."

23 = 2 tens and 3 cents
 add 5 cents

2 tens and 8 cents

"Two tens are how many cents, Madge? Then 2 tens and 7 cents are how many cents? Write this on the board, Ben."

2 tens and 7 cents = 27 cents

Follow this with several like problems in the thirties, forties, fifties, etc. Then ask, "How did you add the 5 to 23?" And ask the same question in regard to the endings of the other numbers in the problems given, and then such examples as the following:

How did we add 5 to 14, Fred?

How did we add 5 to 24, Mary? 5 to 34, Ned? 5 to 54, Kate?

principles by writing in the proper numbers in such statements as,
In 35 how many tens?... How many ones?...
65 is made up of...tens and...ones.
Which number is larger, 28 or 38?
Which number is smaller, 14 or 24?

When children first add and subtract two upper decade numbers some instruction should be given on how to handle the operation. There should be a problem of course in every case, and many problems later as well as the practice on abstract numbers. If a problem at the beginning can be found in the children's own environment and out of their own activities that is always best; but not so many of these are in their surroundings at school as with the digits. Soon or later, if we are to provide them with skills that are needed later, we have to have some "make-believe" or story problems, or verbal problems.

"James visited his Uncle John on a farm. He counted the cows his uncle put into the barn that night. He found there were 35. The next day he went with his uncle to drive home 23 from another pasture. James asked himself, 'How many cows has my uncle in all?' How could James find out?"

"Yes, we add the two numbers. How would you put the numbers down, Edith? Write them on the board."

When Nell saw how Edith wrote them she said she could put them down in a different way, and was given permission to do so.

Edith's example	Nell's example
35 cows	23 cows
+ 23 cows	+ 35 cows

"Let us see if it makes any difference which way you put the numbers down. In Edith's example we have how many tens, and how many ones in 35? How many tens and ones in 23? Write these on the board after Edith's example, Tom. Look at Nell's example. How many tens and ones in 23? In 35? Write the statements for Nell's example, Fred."

Edith's example
35 cows = 3 tens and 5 ones
23 cows = 2 tens and 3 ones
5 tens and 8 ones
58 cows

Nell's example
23 cows = 2 tens and 3 ones
35 cows = 3 tens and 5 ones
5 tens and 8 ones
58 cows

"What do you say first? What then?"

"Five tens are how many? How many in all?"

"A week later his uncle sold 32 of his cows. How do you find out how many he had left? Yes, subtract 32 from 58. Write the example on the board, Ellen."

"Which number should we put at the top? Why?"

"Let us write it as we did when adding. Fifty-eight are how many tens and ones? Thirty-two are how many tens and ones?"

58 cows = 5 tens and 8 ones
- 32 cows = 3 tens and 2 ones

2 tens and 6 ones are 26 cows

"How could you do the example without

writing down the number of tens and ones? Write it on the board, Ben."

58 cows
- 32 cows

26 cows

"Where did you begin to subtract? What did you say?"

"Where should we begin our work in examples in adding and subtracting?"

"The next day his uncle sold 3 of these 26 cows. How many had he still left? Write it on the board, Ned."

26 cows
- 3 cows

"Where do you begin to subtract? What do you say?"

"When you have said 3 from 6 are 3, what do you say?"

"As there is nothing to take from the 2 tens, what do you do? Write the answer, Ellen."

26 cows
- 3 cows

23 cows left

"A few days later his uncle sold 20 of these 23 cows. Write down the example, Will."

23 cows
- 20 cows

"What do you say, after you have taken zero from 3 and put down 3? Yes, 2 from 2 leaves zero. Do you put the zero down? Why not?"

"Remember that when there are no numbers at the left of zero you do not put the zero down. What is the answer? Yes, 3 cows."

"Take this problem: Jennie's aunt had 24 hens. She bought 10 more. How many had she then? Write it on the board, Bessie. Write it in a different way, Dennis."

Bessie's example

24 hens = 2 tens and 4 ones
10 hens = 1 ten and 0 ones
3 tens and 4 ones
34 hens

Dennis' example

10 hens = 1 ten and 0 ones
24 hens = 2 tens and 4 ones
3 tens and 4 ones
34 hens

"What did you say, Bessie?"

"Zero and 4 are 4 ones. One and 2 tens are 3 tens. Three tens are 30, and 4 more are 34. Answer, 34 hens."

"What did you say, Dennis?"

"How can you write it a shorter way?"

"Suppose now a friend gave Jennie's aunt 4 more hens. How many would she have then? Write it on the board the shorter way, Jane. Write it in a different way, Kate."

Jane writes	Kate writes
34 hens	4 hens
+ 4 hens	+ 34 hens
38 hens	38 hens

"What did you say, Jane? That is right. Four hens and 4 hens are 8 hens. You have nothing to add to 3 tens, and you write down

the 3. Answer 38 hens. Tell how you did yours, Kate."

"Here is another problem. Jennie's aunt now had 38 hens; 18 of these became sick and died. How many had she then? Write the example on the board, Robert."

38 hens
- 18 hens
20 hens left

"Tell what was done, Della." She says, "Eight from 8 leaves zero. One from 3 leaves 2. She had 20 hens left."

"Where did you begin to subtract, Mary?"

"Must you put down zero here? Always?"

"In these examples which number must you put at the top? Yes, the number she has from which you will subtract. Is it always the larger number? Can you subtract a larger number of things from a smaller number? Why not? That is right; you can't take away what isn't there."

"Which number is larger, 69 or 63? 57 or 47? 46 or 23?"

"Frank's father had 35 sheep. A dog killed 2 of them. How many had he left?"

"Which is the number you will take away? Yes, the 2, the number of sheep killed."

"Which number is the larger? Which number will be set at the top then? Write the example on the board, Maggie."

35 sheep
- 2 sheep killed
33 sheep left

"What must you say, Emma?" Emma takes 2 from 5 and puts the 3 under the first column. Suppose she does not know what to do with the left column.

"What would you do, Belle? Yes, there is nothing to take from the three tens, and so you write 3 in the tens column of the answer."

"How many sheep left, Minnie?"

"Do these examples on your paper."

Add		
45 cows	36 hens	15 dogs
43 cows	32 hens	64 dogs
83 horses	72 chairs	47 sheep
2 horses	10 chairs	2 sheep

Subtract		
24 pigs	45 dolls	68 birds
14 pigs	41 dolls	60 birds
72 carts	78 tables	20 cats
52 carts	8 tables	10 cats

There should be no "carrying" or "borrowing" in these examples in the second grade. There should be many concrete and abstract examples of these types. Sets of abstract numbers to be added or subtracted should be given pupils for which they make imaginary problems, or sometimes merely give names to the numbers, as cats, dogs, horses, etc. Enough drill should be given that the answer can be given orally, or set down and written at once without hesitation. When the example has the problem form, or when merely names for the numbers are given, the answer should be properly labeled, whether given orally or written

down. By being given abstract numbers for which they are to supply concrete labels, or names of objects, pupils learn unconsciously that they operate with the symbols regardless of the concrete quantity which they number. Below are given sets of numbers in which a single number is added to or subtracted from a decade number, as samples. Many others should be supplied. In some cases by putting the proper number at the left of the single number, these same can be made into the addition and subtraction of two decade numbers.

Addition

64 and 1 are	72 and 7 are	10 and 2 are
$25 + 2 =$	$12 + 3 =$	$36 + 1 =$
$63 + 3 =$	$96 + 3 =$	$81 + 3 =$
24 20 42 32 1 5 3 4 9		
3 4 1 6 81 40 35 64 70		
54 90 55 70 82 10 94 42 81		
22 8 34 21 15 44 1 37 16		

Subtraction

64 — 1 are	25 less 2 are	36 take away 1 are
$73 - 3 =$	$49 - 7 =$	$98 \text{ minus } 2 \text{ equals}$
42 81 18 56 35 64 54 96 27 18 77		
1 1 7 36 23 34 52 25 14 6 72		

The addition of two-figure columns of three figures high should be given as a change, the teacher being careful that none of these include "carrying" in the right-hand column and do not equal more than 10 in the left-hand column, for we have not yet taught the meaning of numbers in the counting system above 100, and therefore should keep our examples within the range of meaning taught, even though some children may by this time have "picked up" the ability to count beyond that point. Examples of the following types should be included in such practice:

3	26	3	16
2	2	40	21
52	1	4	12
34	33	5	12
20	3	43	32
35	23	21	4

The broken column should be part of the instruction, by a problem at first; but unless they get accustomed to the form, children are apt to be confused when they first see it.

Training Through Story Hour

Sister M. Marguerite, C.S.J. *

Every normal child loves a good story. Every normal child looks forward to the story hour. Story hour in kindergarten has its place not only in giving joy, in releasing tensions, in developing group consciousness, but also in the development of the child. It is one of the most effective means of forming the habits of attention and self-control essential to the learning situation of school life. It is one of the most effective means of arousing the child to an awareness of beauty in the world about and within himself. It is one of the most important phases of a reading readiness program.

Careful Selection

What must the teacher bring to story hour? First of all she must select her story carefully in keeping with the readiness of her group. Very often habits of inattention in story hour may be traced to the use of too difficult story material. I have found this to be true and have learned to choose my stories with much more care, particularly during the first months of school. The teacher must prepare her story well, learning it from within, learning it as to plot and as to logical sequence. She must keep, as far as is possible, for her to do so, to the vocabulary of the author, particularly when the author's choice of words and expressions are needed to portray character truly, to give local color, or to convey the spirit in which the story is told. She must tell the story in the manner the story itself demands to be told, rollicking with humor, quiet with seriousness, or dramatic in quality, but above all with sincerity. I have said dramatic in quality. By that I do not mean in the manner formerly used by the elocutionist, but with that quality of sincerity which identifies the narrator with situations and characters in the story itself.

The Teacher's Voice

The teacher must train herself to listen to the sound of her own voice. Voice quality

is an important factor in achieving success as a storyteller. The joy of the listener depends in great measure on the voice of the storyteller. No amount of practice is too much for achieving success in the field of storytelling. If the storyteller wishes to succeed in her art she must be willing to work for success. The kindergarten teacher is by her very profession a storyteller. It follows that she has an obligation to perfect herself in this art.

Examples of the simplest stories are Margaret Wise Brown's *A Child's Good Night*, *The Runaway Bunny*, Flack's *Ask Mr. Bear*, *Angus and the Cat*. In *Under a Blue Umbrella*, compiled by the Association for Childhood Education, *Here and Now Stories*, and *More Here and Now Stories* by Mitchel, there are many that are simple and will appeal strongly to very young children. Then there are the folk tales, *The Three Pigs*, *The Three Billy Goats*, *The Old Woman and Her Pig*, *The Gingerbread Man*, all of which have a strong imaginative appeal. *Picture Story* books may be read to the children. If beforehand the teacher familiarizes herself with the story she will not need to refer to the text to any great extent. Instead, as she tells the story she will be able to keep the pictures turned toward the group. In many of these stories the showing of the pictures simultaneously with the telling of the stories is necessary in order that the story be enjoyed to the full. Stories dealing with religious truths, unless they are interesting as stories in themselves (the *Christmas Story* is interesting to children in itself) should be kept short and simple both in doctrine and vocabulary. If one is telling the story of the child's baptism, a direct appeal to the child holds his interest. "God looked down on His little Paul and said 'Now you are My little boy.'" In telling of Mary's motherhood "She looks down at you, John, Mary, Betty, and Jane, and is pleased to see you listening so well to this story about her."



Gaining and Holding Attention.



Showing a Picture as the Story is Told.

*Ascension School, Minneapolis 11, Minn.

Holding Attention

If there are children in a kindergarten group who seem completely unready for listening to stories and they cannot have a separate story hour of their own, we can help them through the use of finger plays, nursery rhymes, and poetry to adjust to sitting quietly, and to finding joy in the listening situation. Finger plays are most helpful here, for the reason that the child not only listens but has a part in them. In the use of finger plays, rhymes, and poetry, again the teacher should listen to her own voice and try to use it effectively. She should be able to express fun, daring, awe, reverence, or whatever emotion suits the thought of the poetry or rhyme. Her voice should be flexible to softness or loudness, to vigor or gentleness. She should encourage the children to use their voices effectively when they repeat the poetry with her or with each other.

Beginning the story hour with a finger play that has fun in it not only draws the group together and gains their attention but it sets the tone for the story hour. However, finger plays should not be overused. Children can and do learn to listen to and enjoy poetry. The appreciation of poetry should grow with the child's capacity for listening. If children do not enjoy poetry we must try to discover the cause *within ourselves*.

Relaxation

If it is necessary to combine the secular story hour with the religious one, it is well between stories to play some simple game such as *I Say Stoop*, or *I'm Very Tall*. Any game which allows the children to stand up and relax the whole body will perform this function. Such games should be played in the story corner so that at the finish of the game there will be a quick return to the storytelling situation. Always with small children long waits and unnecessary moving about should be avoided. When the group has come together for the story hour, it is well for them to remain together until the story hour is completed.

If the story hour accomplishes what it purposes it will contribute greatly to the

children's growth in the areas indicated at the beginning of this article, namely, self-control and awareness of the beautiful in nature, in conduct, and in life. It will help the child to acquire the understandings of words and interpret situations. It will help him acquire the vocabulary needed for readiness in language as well as in reading. As the year progresses we can expect the child to show during story hour greater control in the matter of group co-operation and in the matter of listening, also more skill in remembering and retelling what he has heard.

Just as we wish to raise the level of achievement in all the areas of kindergarten learning, we wish to improve the child's capacity for listening to and enjoying the best in folklore, fairy tales, and poetry.

Careful Preparation

There are many fine stories which are not written at the level of kindergarten children. These stories must be prepared carefully by the teacher for retelling. D'Aulaire's *Abraham Lincoln* and *George Washington* are stories I like to use in this way. In retelling such a story the events and details chosen should be suited to the background of the children and to their level of intelligence.

In choosing folk tales for retelling, one should select the compilation carefully. In the retelling it is well, particularly in regard to conversation, to keep to the form used by the compiler. This form and wording has been handed down to us and our children have a right to it. In this regard it seems to me that we commit an offense against childhood when we give them the cheap garbled editions of folk and fairy tales which are so plentiful today with their lurid and ugly illustrations.

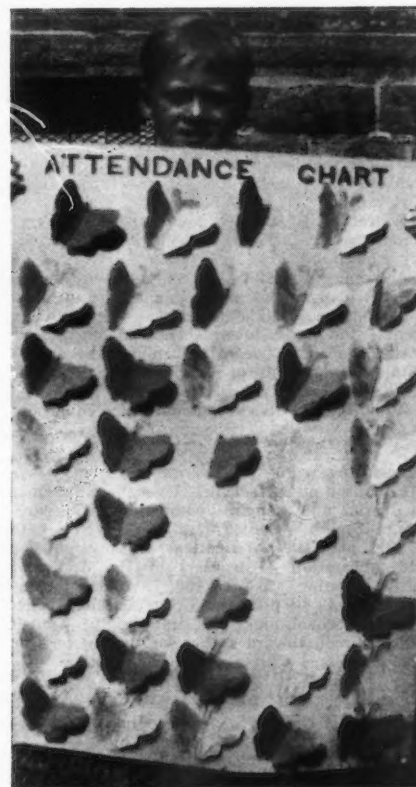
Motivation

In the story hour when there is any real difficulty in getting children to co-operate and to listen, the reminder that God loves to see His little children learning to listen well, helps children who lack maturity or self-control to begin to try to achieve it. In large kindergarten groups there is always the problem of various levels of development. During the past year I was faced with this problem. By the

end of the year I began to wonder what had become of the children whose inability to listen had been such a matter for concern. I have laid the success achieved to the use of finger plays, simple story material, and religious motivation. The religious motivation consisted of reminding them that God loves to see His children learning to listen and help in story hour.

An Attendance Chart

Yvonne Altmann*



Attendance Chart for June Made in Miss Altmann's Kindergarten.

The butterfly supplies a suitable pattern for an attendance chart in June. For background use light green paper and make the letter red. The children cut out the body and wings of the butterfly. Some butterflies are red and others yellow. The butterflies are pasted on the chart. At the end of the month the chart is cut apart. The children decide whether they can take home a butterfly if it is not completed. The feelers and markings on the butterflies are made with black crayon. The first week the body is put on, then one wing for the second week and then the other, and last the feelers for the fourth week. For two weeks in June use the body and feelers for one week and the wings for the second week.

To correlate with the butterfly chart, you may wish to work out a nature study project on butterflies.

*Kindergarten Director, Oshkosh, Wis.



Exhibit for Catholic Press Month by Novices and Postulants, Mt. Loretto, P.B.V.M., Dubuque, Iowa.

Summer Sessions of Catholic Colleges

EDITOR'S NOTE. Information about the following summer schools arrived too late to be published in the list which appeared in the May issue of **THE CATHOLIC SCHOOL JOURNAL** (pages 185, 186, 18A, 20A).

CALIFORNIA

Immaculate Heart College, Los Angeles 27, July 6-Aug. 7 (registration July 1-3).

Education and academic courses listed in the May issue.

Workshops in Religion: Teaching of religion, elementary and secondary; psychology of teaching religion; the liturgical movement; training for family life; spiritual life of the student; the channels of grace.

Theological Science: Moral and dogmatic theology and Holy Scripture.

Theater Workshop: Plays, play production, stagecraft, acting, scenery, make-up.

Kindergarten Experimental Laboratory.

College of the Holy Names, Lake Merritt, Oakland 12, June 28-Aug. 3 (registration June 28).

Education: Psychology, educational psychology, guidance, physical education, curriculum, secondary education, nursing education.

Academic: Religion, English, Spanish, French, history, mathematics, music, home economics.

Special Courses: The department of music offers courses for credit towards bachelor of arts or bachelor of music degree. There will be an institute on Methods of Teaching Social Studies in the elementary schools.

Audio-Visual: Course in audio-visual education.

DISTRICT OF COLUMBIA

Catholic University of America

Education and Academic: A very large number of special and standard courses in all departments. Send for catalog.

Deaf and Hard-of-Hearing: An institute for the preparation of teachers of the deaf and hard-of-hearing, June 28-Aug. 7. Among the instructors will be priests and Sisters from the ten Catholic schools for the deaf in the United States. Credit toward a bachelor's or master's or doctor's degree with a major in education.

IOWA

Briar Cliff College, Sioux City, June 22-July 30 (registration June 21).

Education: Art education, children's literature, educational psychology, secondary methods.

Academic: Biology, chemistry, English, French, history, home economics, Latin, mathematics, music, political science, psychology, religion, sociology.

MAINE

St. Joseph's College, Portland 5, June 28-July 31 (registration June 25, 26).

Education: Adolescent psychology, history of education, methods of teaching English.

Academic: English, Latin, French, Spanish, U. S. history, political science, zoology, chemistry, religion, philosophy.

Special course: An art workshop.

NEW YORK

St. John's University-Teachers College, 75 Lewis Ave., Brooklyn 6, July 6-Aug. 13 (registration June 30-July 1, 2).

Education: Send for catalog.

Academic: Send for catalog.

Audio-Visual: Audio-visual aids in education.

Nazareth College, 4245 East Avenue, Rochester. July 5-Aug. 10 (registration July 3).

Education: The school in a free society (3 credits), child psychology, public school music.

Academic: English literature and composition, contemporary Catholic readings, Latin (Juvenal

and Pliny), college algebra, Spanish, German, French, commercial law, stenography, zoology.

St. Bonaventure College, St. Bonaventure. July 1-Aug. 8 (registration June 29-30).

Education: Announced in the May issue.

Physical Education: A new course stresses development of personal skills in physical activities and outlines methods of teaching physical education, health, and recreation. Credit toward B.S. in physical education.

General Information: Regular credit courses offered for undergraduate or graduate students in science, business, arts, philosophy, social sciences, languages, education, English. Summer session open to men and women. Theological sciences offered to Sisters and religious teachers only.

OREGON

University of Portland, Portland 3, June 9-Aug. 12 (registration June 7-8).

Education: Educational psychology, secondary education, Oregon school law, tests and measurements, music education, music supervision and administration.

Diocesan Educational Meetings

DIOCESAN EDUCATIONAL MEETINGS

EDITOR'S NOTE. The following Diocesan Educational Meetings have come to the attention of the editors of **THE CATHOLIC SCHOOL JOURNAL**. The latest information on our records is given. We shall be glad to receive corrections and additions to this list for a more complete report to be published in September.

Illinois

Chicago Archdiocesan Teachers' Institute. In charge: Rt. Rev. Msgr. D. F. Cunningham, 755 North State St., Chicago, Ill. Providence High School, Chicago, Aug. 30-Sept. 1, 1948.

Springfield Diocesan Teachers' Institute. In charge: Rev. Joseph Murray, 826½ South Fifth St., Springfield, Ill. No information about dates.

Indiana

Indianapolis Diocesan Teachers' Institute. In charge: Rev. John Casey, Diocesan Supt. of Schools, Indianapolis, Ind.

Kentucky

Covington Diocesan Teachers' Institute. In charge: Rev. Leo J. Streck, 21-23 East Eleventh St., Covington, Ky.

Louisville Diocesan Teachers' Institute. In charge: Rev. Felix N. Pitt, 151 South Fifth St., Louisville, Ky. Sacred Heart Academy, Louisville, Aug. 16-20, 1948.

Maryland

Baltimore Catholic Ed. Assoc. Teachers' Institute. Secretary: Miss Mary E. Kelly, 330 North Charles St., Baltimore, Md. Seton High School, Baltimore, Sept. 24-25, 1948.

Massachusetts

Boston Diocesan Teachers' Institute. In charge: Rev. Jerome V. MacEachin, 601 Abbott Road, East Lansing. St. Mary's Cathedral High School, Lansing, Oct. 15, 1948.

Minnesota

St. Paul Diocesan Teachers' Convention. In charge: Rev. Roger Connoles, 240 Summit Ave., St. Paul. No information about dates. The 1947 meeting was held July 15.

Academic: English, modern languages, history, philosophy, psychology, religion, social science, speech, business. Graduate courses in biology, chemistry, education, English, history, music, social science.

TEXAS

Our Lady of the Lake College, San Antonio 7, June 8-July 16 (registration June 7).

Education: Introduction to educational psychology, principles and methods of teaching in elementary grades, child psychology, introduction to high school teaching, tests and measurements, methods of teaching geography, physical education.

Academic: Art, biology, business subjects, chemistry, English, French, German, history, home economics, Latin, library science, mathematics, music, philosophy, physics, political science, religion, sociology, Spanish, speech.

WISCONSIN

Alverno College of Music, 1413 South Layton Blvd., Milwaukee 4, June 21-July 30 (registration June 21-22).

Music and Music Education: This is a school of liturgical and secular music for religious and lay women, conducted by the School Sisters of St. Francis.

Nebraska

Lincoln Diocesan Teachers' Conference. In charge: Very Rev. Msgr. G. J. Schuster, 514 South 18 St., Lincoln, Neb., Lincoln Hotel, Lincoln, Oct. 21 or 28, 1948.

New York

Brooklyn Diocesan Teachers' Institute. In charge: Rt. Rev. Msgr. Henry M. Hald, 75 Greene Ave., Brooklyn. An exhibit of textbooks was scheduled for April 9-10, 1948, at Bishop McDonnell High School, Brooklyn.

Buffalo Catholic Education Association. In charge: Rev. Leo E. Hammerl, 35 Niagara Square, Buffalo. Holy Angels School, Buffalo, May 7-8, 1948.

New York Archdiocesan Teachers' Institute. In charge: Rev. Raymond P. Rigney, 23 E. 51 St., New York 22, N. Y. Cardinal Hayes High School, New York, Feb. 6-7, 1948.

Rochester Diocesan Teachers' Institute. In charge: Rev. Charles J. Mahoney, 50 Chestnut St., Rochester, N. Y. Aquinas Institute, Sept. 16-17, 1948.

Oklahoma

Oklahoma City and Tulsa Diocesan Teachers' Institute. In charge: Rev. Gavan P. Monaghan, Box 510, Edmond, Okla. No information about dates. The 1947 meeting was held at Mt. St. Mary's Academy, Oklahoma City, Oct. 30-31.

Pennsylvania

Pittsburgh Diocesan Teachers' Institute. In charge: Rev. Thomas J. Quigley, 11 Tunnel St., Pittsburgh, Pa. No institute was scheduled at the time of last inquiry.

Scranton Diocesan Teachers' Institute. In charge: Rev. John J. Maher, 308 Wyoming Ave., Scranton, Pa. Dates unknown.

Rhode Island

Providence Diocesan Teachers' Institute. In charge: Sister M. Alacoeque, R.S.M., 25 Fenner St., Providence 3, La Salle Academy, Providence, Oct. 28-29, 1948.

Concluded on page 29A)

3

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Audio-Visual Aids: A Cooperative Service

Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D., Compiler

THE following evaluations are the judgments of teachers forming a National Committee sponsored by THE CATHOLIC SCHOOL JOURNAL. It is hoped that this service will provide the Catholic schools with a list of suitable materials in the field of audio-visual educational aids. These appraisals are the findings of the teachers reporting them and it is assumed that the ratings given are influenced by subjective factors found in any rating system. The use of the *P* (poor) rating will be subject to review by the compiler of these evaluations.

X. The Story of Fátima

35 min. slide film. Catholic Visual Education, 149 Bleeker St., New York 12, N. Y. Sponsored by Rev. Joseph Cacella, editor of *Our Lady of Fátima* magazine. Color.

Contents. A short concise text on each frame of the true and authentic wonders of Fátima. The explanation of the devotion of the first Saturday of the month is fully explained.

Appraisal. Well-prepared material.

Utilization. In all groups.

X. The Holy Sacrifice of the Mass

35 min. slide film. Catholic Visual Education. Three films, 118 frames. Color.

Contents. This teaching film strip is in Kodachrome photography by James McCaffrey. It was written and directed by Father James Thery, S.J.

Appraisal. A thoroughly prepared commentary on the Mass.

Utilization. In young and old leading to a better understanding of the Supreme Sacrifice. A film strip can render better service as a teaching aid in this subject than a movie. There is more opportunity for explanation and discussion as each frame is shown.

X. The Altar Boy

35 min. film strip. Catholic Visual Education. Color.

Contents. Shows how to serve Mass correctly and devoutly. Uses animation. Text written by Jack Spalling and John Talbot Lynch. Directed by Father James V. Rosica of the Archdiocese of Philadelphia.

Appraisal. Should be well received by clergy and religious.

Utilization. In the training of altar boys.

X. England: Background of Literature

16mm., 11 min., sound. Coronet Instructional Films, Coronet Bldg., Chicago 1, Ill. Black and white: Sale \$45. Rental \$1.50. Color: Sale \$90. Rental \$3.

Contents. London scenes and the English countryside. The seashores and the inspired words written by the great English authors like Shakespeare, Keats, Wordsworth, Masfield.

Appraisal. Well-chosen material to unlock an appreciation of some of these classics.

Utilization. In junior and senior high school, college, and adult groups. Will aid teachers of English literature in their classes.

X. Scotland: Background of Literature

16mm., 11 min., sound. Coronet Instructional Films. Black and white: Sale \$45. Rental \$1.50. Color: Sale \$90. Rental \$3.

Contents. The rugged beauty of Scotland showing the ancient Scottish cities, the battled borderlands, and the craggy heights. A "guided tour" to interpret the words of Burns, Scott, Carlyle, and Stevenson.

Appraisal. The camera presents a fascinating tour of Scotland.

Utilization. In junior and senior high schools, college and adult groups.

X. The Nature of Sound

16mm., 12 min., sound. Coronet Instructional Films. Black and white: Sale \$45. Rental \$1.50. Color: Sale \$90. Rental \$3.

Contents. The theory of sound illustrated, animated and in motion. The oscilloscope shows the principles of sound vibration, its characteristics and transmission.

Appraisal. A fine appreciation of the audio-visual method of teaching.

Utilization. In junior and senior high school classes in science.

X. The Discovery and Exploration of America

35 min. film strip. Popular Science Publishing Co., Audio-Visual Division, 353 Fourth Ave., New

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

York 10, N. Y. 8 film strips. Sale \$3 each. Black and white.

Contents.

The Age of Discovery. Early mariners discovered new lands along the shore lands. The Air Age has opened new territories for explorers. The importance of maps. The medieval concepts of geography and the forces that led to voyages of discovery and exploration.

The Story of the Vikings. The Norse discoveries of the tenth century and earlier voyages in the Atlantic. Viking armor and weapons. The life of the Viking.

How Columbus Discovered America. The early life of Columbus. The friends of Columbus. The importance of accurate charts of the waters along the coasts. The voyages.

Cortez Conquers Mexico. The need for goods typical of the Far East. Early Spanish settlements. Cortez as a Spanish leader. Mexico and the Indians.

The Golden Age of Spanish Discovery. Amerigo Vespucci and His Voyages. The people, the products and the land of the New World. The printing press and publicity that Vespucci received for his voyages. The story of Ponce de Leon, Vasco de Balboa, Ferdinand Magellan, Francisco Pizarro, Hernando de Soto, and Francisco Coronado.

The Founders of New France. French interest in the New World. Cartier's voyages. The importance of the St. Lawrence River. The Frenchmen and the Indians. The exploits of Samuel de Champlain, Jacques Marquette and Louis Joliet, and Robert de La Salle. A French empire in America.

The English "Sea Dogs." Early explorations by the English. The voyages of John Cabot. The Grand Banks and Labrador. The trips of Sir John Hawkins, Sir Martin Frobisher, Sir Humphrey Gilbert, Sir Walter Raleigh, and Sir Francis Drake. England gained naval supremacy from Spain and then laid claim to the New World.

A Review of the Exploration and Discovery of the New World. The world as known before 1492. The Vikings. The Crusades and the Far East. The inventions, principal explorers, the Spanish wealth, the struggle between Spain and England, the French settlements, and the increased knowledge concerning the nature of the New World.

Appraisal. A very fine series of film strips.

Utilization. In the intermediate grades to provide vivid pictorial concepts of our United States history. A series of pupil experiences can be organized to provide a realistic understanding of our country's past.

X. Track and Field

16mm. 12 reels of 11 min. each. Sound. United World Films, 445 Park Ave., New York 22, N. Y. In Co-operation with the U. S. Olympic Committee and the Amateur Athletic Union. Technical consultant, Bryd Comstock, Yale, USLA, and Olympic Coach. Directed by Harold Young and E. L. Dorfman. Narrated by Bill Slater. Black and white: Sale \$45. Rental \$2.

Contents:

The Sprints (2 reels). Fundamentals of 100-yard and 220-yard dash, demonstration of impact style and natural stretch stride, synchronization of leg and arm action, conditioning exercises, starting techniques, curve starts, slow motion demonstration of muscular utilization and coordination.

Distances (1 reel). Importance of style, development of stamina, calisthenics, avoidance of shin splint, controlled tension, forward knee reflex, straight line running, correct automatic stride.

Shot Put (1 reel). Styles to fit varying physiques, control of tension, the one, two, three rhythm, exercises, finger and hand grip, finger and wrist snap, foot positions, progressive tension and effort, explosive hip snap.

The Hurdles (1 reel). Basic hurdling styles, rear hip and leg action, rhythmic running, hurdling calisthenics, body balance, correct clearance, circular step-over action, adaptation of styles to varying physiques.

Pole Vault (1 reel). Basic vaulting principles, importance of exercises, running action, proper grip, selection of pole, take-off, western and eastern styles, slotting, novice training.

Middle Distances (1 reel). Importance of sprinting techniques, ball of the foot running, automatic stride, pendulum and bicycle stride, exercises, counterbalanced arm action, the push drive, jockeying for position.

The Javelin (1 reel). Demonstration of four stage catapult throw, preliminary run, concluding stride, throwing stance, throwing and reverse, alternative hand and finger grips, side style and semiforward facing position, balance of stomach and back muscle tension, proper throwing angle,

(Concluded on page 16A)

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● IF YOU are considering equipment for your audio-visual program — here are a few thoughts to consider: A 16mm. sound projector is subjected to the heat of the projection lamp, continuous high-speed movement of the intermittent mechanism, and every action requires split-second accuracy. It must deliver steady, flickerless projection *continuously* and *quietly*. It must be dependable, easy to thread and operate. It must be gentle to precious film and easy to service.

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☐ Amproslide Projector — Model “30-D”

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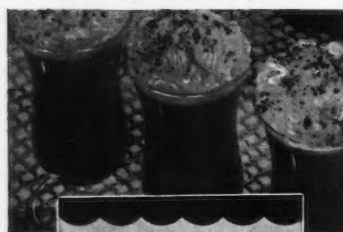
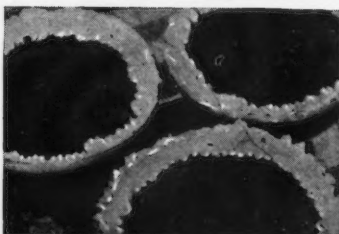
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Audio-Visual Aids

(Concluded from page 14A)

body and leg co-ordination drills, flexibility exercises.

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baton grips, relay starts, underhand action, cup style, overhand sprint pass, the fly scoop, the necessity for practice and teamwork.

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Utilization. For all coaches and physical education teachers. Enables you to teach fundamentals under conditions of your own choice and regardless of the weather.

CSMC Convention Scheduled

The 13th national Catholic Student Mission Crusade convention will be held at the University of Notre Dame, August 26-29.

Catholic Education News

A SUPERINTENDENT'S REPORT IN PICTURES

Your Children — Heirs of the Past, Hope of the Future, is the title given to the annual school report of the Archdiocese of San Francisco for 1946-47. This theme is developed throughout the 24-page brochure by means of excellent photographs accompanied by simple captions and clear, readable copy. A few carefully chosen charts, one of which measures the tremendous growth of Catholic school enrollment in the West, are included.

Throughout, the material used has been selected to foster the greatest possible growth of understanding among members of the school board, teachers, parents, and pupils. Recognition of the loyalty and co-operation of these groups in building a fine school system is tacitly implied in every page.

Addressed to Parents

Emphasis is placed on those phases of the educational program which are of most interest to parents. The program itself is presented concisely so that parents may understand the planning which is the foundation of the school program. The achievements of the teachers, together with the obstacles they are striving to overcome, are listed under these headings: curriculum committees, textbooks, testing program, institute, and staff of the department of education.

Parents learn of the difficulties of providing the proper Catholic texts in certain courses, as well as of the contributions of archdiocesan teachers who prepared elementary grade texts in the social sciences and English. They receive an explanation of the archdiocesan testing program and a glimpse of the annual Teachers Institute which is held during a school "vacation." Parents become acquainted with the qualifications and accomplishments of the staff of the department of education headed by Rt. Rev. Msgr. James T. O'Dowd, Ph.D., superintendent of schools.

In a brief opening statement, Monsignor O'Dowd said: "A major objective in our elementary and secondary schools during the past year has been the organization of a well-integrated curriculum. . . ." Photographs of actual student activities illustrate the use of this curriculum in fostering a true love of God and country.

The Pictures Talk

The large cover picture showing His Excellency Archbishop John J. Mitty in conversation with a group of children is a photographic masterpiece. A series of four elementary class scenes depicts the teaching of the children to "love the Lord thy God with thy whole soul, with thy whole heart and with thy whole mind and thou shalt love thy neighbor as thyself."

It is evident from the pictorial report of their classes and activities that the high schools of the archdiocese are well equipped to enable their students to take their place in their communities. Prayer, work in vocational subjects, and opportunities for artistic expression, as well as the "traditional" subjects, are included in the class schedules.

"The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by co-ordinating them with the supernatural." Students who have chosen to develop their natural faculties through college and university work receive the loving guidance and wise counsel of Brothers and nuns who are well aware of the need for Catholic leaders in the world of today.

There are more schools of nursing in the archdiocese than there are colleges for women, a recognition of that "true Christian charity" which "has ever found expression in that tender care of the sick." Nurses, working, studying, and playing, have always before them the inspiring example of the members of the religious orders who teach them.

(Continued on page 19A)

Catholic Education News

(Continued from page 16A)

Work of Catechists

Since 1940 the general population of the archdiocese has grown by 1,000,000. The school board has not forgotten the increased religious needs of Catholic children in public schools. The two pages illustrating the religious instruction these children receive represent the heart-warming devotion of many religious and lay teachers, including young men and women who are themselves students, in bringing the Word of God to all the Catholic children in the archdiocese. This has been accomplished through released time classes, the parochial units of the Confraternity of Christian Doctrine, catechetical centers staffed by nuns, parish clubs, and Newman Club organizations.

Everywhere there is recognition of the role which Catholic students must play in the community. Co-operation between school and civic authorities is especially marked in the health and safety and recreational fields. The schools have also worked in close co-operation with the Boy Scouts, Girl Scouts, San Francisco Youth Association, and other groups.

Teaching Citizenship

Students who have learned intelligent self-government through the High School Federation of the 35 high schools in the archdiocese will never be duped by Communist propaganda. Perhaps the photograph which best represents these students as "the hope of the future" is the one taken at their federation convention which shows hundreds of future citizens uniting under God to work for good and noble purposes.

The Sisters and Brothers who have given their lives to the cause of molding these children in the Catholic way of life have not been forgotten. A roll call entitled, simply, "In Memoriam," honors those who died during the past year but whose work will live on in the lives of their students.

Enthusiasm Is Contagious

The tremendous accomplishments of the archdiocese have been accompanied by a growth in the school system itself. A most tangible sign of the progress of the archdiocese in the past year is the page devoted to pictures of the fine modern school buildings which have been completed, together with a complete list of the new buildings and additions.

By applying the principle that a picture is worth ten thousand words, the school board of the Archdiocese of San Francisco has designed a school report which is a fitting tribute to the parents and teachers who have struggled to support a Catholic school system. It is an eloquent plea to a public indifferent to statistics for the maintenance of those ideals upon which this country was founded which are favorable to the growth of the best in parochial school education.

SISTERS OF THE IMMACULATE HEART OF MARY CELEBRATE CENTENNIAL

The California Institute of the Sisters of the Most Holy and Immaculate Heart of Mary will celebrate the centennial of their foundation, in June of this year. In an era similar to now, when political and social upheaval threatened the Christian world this community was founded in old Spain in 1848 by Father Joachim Masmitja y Puig, archpriest of the Cathedral in Gerona.

"Those who lead others unto Justice shall shine as stars for all eternity"—thus meditated the saintly founder. To quench his insatiable desire to spread Christ's Kingdom, this holy priest was inspired to gather about him coworkers. He chose, as the nucleus of his new religious stronghold, seven young women distinguished for their charity and zeal. On July 2, Feast of the Visitation of Our Blessed Mother, in the year 1848, the new community was officially established at Olot, Spain, and given a rule based on the Rule of St. Augustine and the Constitutions of the Re-

ligious Servites and began their work under the title of "Daughters of the Most Holy and Immaculate Heart of the Blessed Virgin Mary."

In the beginning, although the apostolic activity of the community consisted principally in the teaching of Christian doctrine, its members were prepared by prayer and study to meet the growing need for the Catholic school which would provide a well-balanced program of secular and religious training.

By 1870, the Sisters had founded nine convents in northern Spain and were contemplating missionary labors. In the following year Right Rev. Thaddeus Amat, a Vincentian, bishop of Monterey, Calif., visited the mother house at Olot and asked for Sisters to open schools in distant California. His invitation was accepted, and ten Sisters volunteered for the mission. Mother

Raimunda Cremadell, a woman of mature experience, was appointed their superior. On August 31, 1871, the Marion missionaries arrived in Gilroy, where they established their first American foundation.

From this humble mother house sprang the convent schools of San Juan Bautista, in 1871; San Luis Obispo, in 1876; and San Bernardino, in 1880. In 1885, at the invitation of Right Rev. Francis Mora, the Sisters opened the Cathedral School in Los Angeles, and a few years later, in 1890, built Immaculate Heart Academy in Pico Heights, where the Los Angeles Catholic Girls' High School now stands.

The American Foundation, blessed by the fruit of the zealous pioneers, opened the mother house, novitiate, Immaculate Heart High School, and

(Continued on page 20A)



KEWAUNEE N-15 CHEMISTRY DESK

Good News! Kewaunee N-15 Chemistry Desk is again available for immediate delivery.

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The Publishers invite you to send for a 32 page brochure descriptive of the contents of this book. . . . Already, the demand for copies of this text forecasts a popularity as wide as that enjoyed by the series OUR QUEST FOR HAPPINESS—now the national leader in high school religion.

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Catholic Education News

(Continued from page 19A)

Junior College in Hollywood in 1906. The following year, on January 21, 1907, the Congregation was given formal approval as a Papal Congregation, principally because of the successful missionary work of the California province. In 1924 the California Institute separated from Spain which resulted in the formation of a new Papal Institute established on April 26, 1924, to be known under the title "California Institute of the Sisters of the Most Holy and Immaculate Heart of the Blessed Virgin Mary." The secondary and the special end of the Institute remained unchanged: "To labor for the instruction and education of children in the parochial schools and of girls in academies and colleges, principally in the doctrine and practice of the Catholic religion."

A period of progress, chiefly in the field of higher education, followed for the new institute. In 1929, the first unit of Immaculate Heart College was erected. Though in 1916 Immaculate Heart College was chartered by the state of California to grant degrees, it was not until 1929 that the expansion program was inaugurated. At that time the present administration building was erected which provided four year college education for young women in the rapidly growing metropolis of Los Angeles. Since that time four other buildings have been built to care for the steady growth in students, curriculum offerings, and professional opportunities. As a crown of glory of their one hundred years and to further higher education the Sisters are erecting in their centennial year a \$450,000 college library which will be completed by July.

Today the Sisters of the Institute reside in twenty convents in the archdiocese of Los Angeles, the dioceses of Monterey-Fresno, San Diego, and Victoria, Canada. In addition to Immaculate Heart College, the Sisters are conducting five senior high schools, three junior high schools, and 24 elementary schools. In the missionary field the Institute is associated with the

CONTESTS

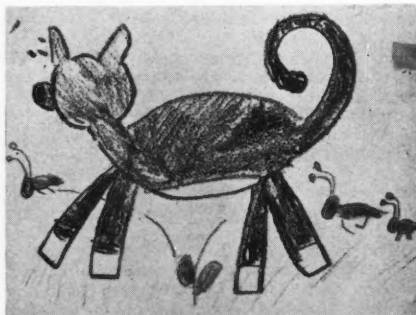
Crayon Art Contest

More than 70,000 children from kindergarten to eighth grade submitted crayon drawings in the second annual "America the Beautiful" \$6,000 contest sponsored by the Milton Bradley Company. First-prize national awards of \$500 each were awarded to ten children; since there was a tie in the first grade, two awards were made.

There were 31 national honorable mentions. Two of these awards were to pupils of Catholic schools.

Plaques were awarded to more than 400 pupils for the best drawings for their particular grade and state. Twenty-eight of these went to pupils of Catholic schools.

The contest opens each year in September and closes January 31.



*The Bug-Eyed Cat and the Grasshoppers
Won a \$500 Prize for Cary Carson, Age 6,
of Edina Schools, Minneapolis, Minn.*

education of the Chinese in Los Angeles, and with the Sannich Indian Missions in Victoria, Canada. The novitiate is located in Santa Barbara. In September, 1948, the Immaculate Heart Community will open two grade schools in the diocese of San Diego, one in the Archdiocese of Los Angeles as well as a nursery school and in 1949 the first house in the archdiocese of San Francisco will be opened.

Whatever the Institute has contributed to the glory of God and accomplished for the salvations of souls it has effected under the auspices of the Most Holy and Immaculate Heart of Mary, to whom it owes unceasing gratitude and love.

A CATHOLIC LIBRARY SCHOOL MOVES WEST

Brother David Martin, C.S.C.*

There will be a celebration on the Pacific Coast this coming summer, a quiet affair, with only the family and intimate friends invited, yet not so intimate as to exclude anyone who wants to rejoice with the first graduates of the library school. The University of Portland will celebrate because a very real and a very great good fortune has come to it recently. The packet of good things arrived on the shores of the Pacific five years ago in the persons of two Dominican Sisters who stepped off the train in Portland, Ore., on their way to the campus of the University. They were the vanguard of a faculty from Rosary College of River Forest, Ill., who had come to extend to the West their own school of library science. They had come, after urgent solicitation from the writer, to give to the religious of the Coast an opportunity to acquire a Catholic professional library science training—a training for which it had previously been necessary to travel halfway across a continent.

These Dominican Sisters were answering a call reminiscent of one that was made more than one hundred years earlier, when two Flathead Indians trudged into old St. Louis from the Oregon country, asking for Blackrobes to come and teach them the true religion. Eventually, Fathers Blanchet, Demers, and De Smet heeded that call and today their missions and the schools these missions brought in their wake, dot the flourishing Northwest.

Whiterobes Came

In the present case, however, it was not Blackrobes who came, but Whiterobes, and like their predecessors, they had come after earnest solicitation. It was to be an experiment. Nothing precisely like it had ever been tried before and no one could say definitely whether it would succeed. All that was known was that the need was there and that the desire existed among the religious of the West for a Catholic school of library science. Whether the opportunity would be seized when offered was the unknown quantity.

If there had been any doubts, however, they were dissipated when the roll was called for the first class on June 17, 1944. At that class, 35 prospective religious librarians were ready and waiting. As if to emphasize the universality and unity of the Church and of this particular educational need, a great variety of black, brown, blue, and white garbs were in evidence; cut to the styles that have been fashionable since the communities of Holy Mother the Church were organized. Religious men and women, representing 17 congregations were on hand—one priest, four Brothers, and thirty nuns. They came from points as distant as Los Angeles and Seattle, and all points between. Later, British Columbia was to be represented. The faculty consisted, in the 1944 summer session, of Sister Mary Reparata, O.P., director, Brother David Martin, C.S.C., vice-director, and Sister Mary Serena, O.P.

*Librarian, University of Portland, Portland 3, Ore.

(Continued on page 22A)



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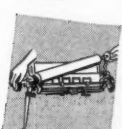
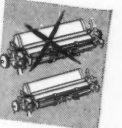


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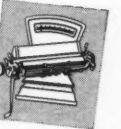


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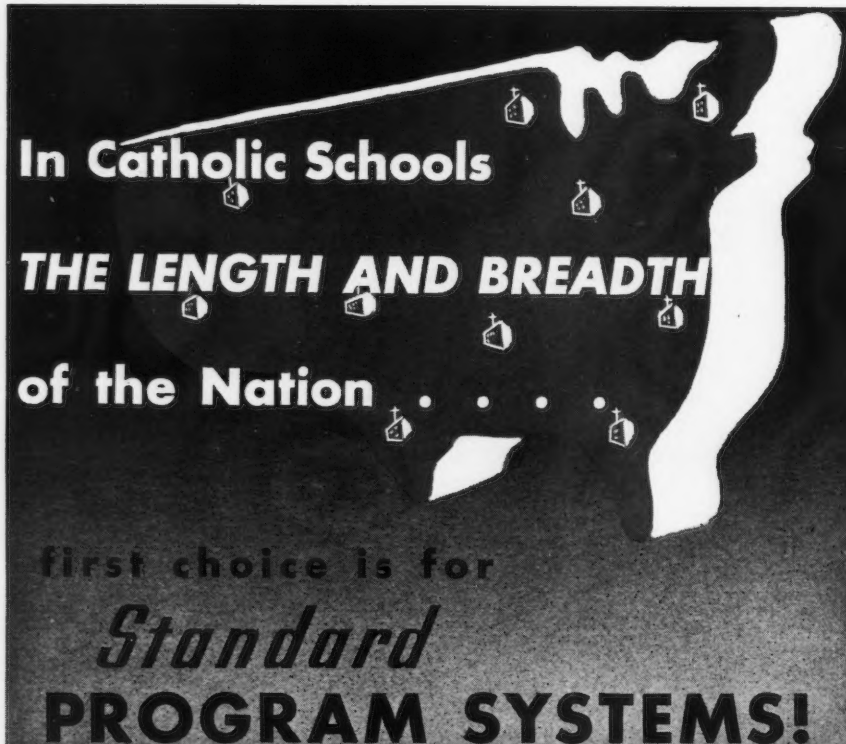
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Standard PROGRAM SYSTEMS

Catholic Education News

(Continued from page 20A)

A Transplanted School

Ordinarily the establishment of any institution is far from an overnight affair, and the founding of a department of library science is no exception. A faculty must be trained, the school organized, and recognition by accrediting agencies obtained. It may, and frequently does, take years. Rosary College, with an established and accredited department of library science had, with one large gesture, extended its arms to include a geographic area half a continent in size — and it had reached to our own doorstep! This Midwest college had the unheard-of ability, among either Catholic or non-Catholic library schools, to release part of its faculty to the West in order that the Coast, too, might enjoy the benefits of a professional library training in a Catholic university. The

Catholic librarians of the West have reason to rejoice this year!

Although there have been library schools on the Coast for years, there was not, up to this time, a single accredited school under Catholic auspices west of the Rocky Mountains. This situation would have involved no great hardship had it been a question of a mere technical school, but in such a fundamental field as librarianship which is so intimately concerned with the whole man, such a lacuna was a real detriment to Catholic education. Those librarians who were heretofore taught in the secular universities of the West, found good, even excellent training, but it of necessity treated inadequately many of the problems that the Catholic librarian faces the moment he engages in Catholic library work.

Number of Librarians Doubled

Our particular situation has been difficult. Until now there were scarcely more than 15 fully

trained religious librarians on the entire Coast to staff the scores of institutions that needed them. Moreover, all of these trained people, with but few exceptions, have been trained in non-Catholic universities and colleges. Yet in 1948, this year between 25 and 30 professionally trained Catholic librarians will be graduated from this extension of Rosary College. These librarians will be ready, after this summer's work is completed, to step into any library of the West, or in the country for that matter, equipped with a training inferior to none and superior, from a Catholic standpoint, to many. In one year there will be almost twice as many Catholic trained librarians, as were ever available at one time before, to fill library vacancies on the Coast. Next year the second class will be graduated, those who enrolled in 1945, for the extension has been geared to a five-year cycle and accommodated to the summer "free" time of the religious.

Librarians Well Trained

This heavy charge of new librarian blood into the Catholic West's educational veins is bound to have an invigorating effect upon education in the entire area. From now on there can and will be a realistic and professional approach to our specific library problems as has never been possible before. At a time when the book has assumed an importance, both in and out of the classroom, out of all proportion to its significance, let us say, 25 years ago, there will now be in this vast area, a body of men and women who have been professionally and spiritually equipped to cope with any library problems that may arise.

In this first group of librarians, all but one has a bachelor's degree. Several will have a master's degree or better. An additional degree, that of B.A. in library science will be gained upon graduation. Thus these young people will be taking their places beside their teaching confreres with at least equal, and sometimes superior educational furniture. And they will need it. Gone are the days when the library was thought to be a fitting sinecure for the sick and the infirm. The activity of a modern library would only hasten the end. Neither is it a profession for the intellectually incompetent. The library course is, as any student will vehemently tell you, the stiffest course, next to those of the exact sciences, in today's curriculum.

To Study a Problem

A fitting climax to the first five years of the Rosary extension on the campus of the University of Portland, will be the three-day School Libraries Institute which is scheduled to be held at the University, July 7 to 9. The institute will be devoted to a problem of paramount importance to the Catholic school libraries of the country as well as of the West. For want of a better title the problem and the institute will be called, "Centralized Co-operation for School Libraries Within a Diocese." This problem has never been discussed thoroughly in the United States although the city of Montreal has not only discussed it but has actually put into effect a plan, adapted to the needs of its school libraries. The institute has been fortunate in securing M. Jos.-M. Brunet, director of school libraries of the Montreal Catholic School Commission as a speaker at the sixth session, July 9. Other authorities from various centers of the United States will contribute papers.

All of the means of co-operation for expediting the various routines and problems of library activity in a co-operative manner will be discussed. This includes cataloguing, book selection, purchasing, organization, and finance. Even if only moderate success is the result of this first attempt at finding the answer to a difficult problem, a long step will have been made toward freeing the individual school librarian from the mechanical routines and other problems that take up so much of the school librarian's time.

(Continued on page 24A)

Desk-carving should be a lost art

Even if freehand work with a jackknife isn't a lost art, it should be. For desk-carving was a symptom of boredom—and today's teaching methods are geared to take boredom out of the classroom. Designing school furniture with the flexibility to meet the needs of modern programs is a major objective with us.

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Catholic Education News

(Continued from page 22A)

Catholic Library Schools

Since 1930, the Catholic library schools of the country have quietly gone about their business of getting established, developing their faculties, and graduating librarians. The College of St. Catherine, Rosary College, Our Lady of the Lake College, The Catholic University of America, and Marywood College, have in that order founded their schools and have been recognized by the American Library Association. Their graduates are found in every type of library today, not only in the Catholic elementary, high school, and college library, but in public libraries and other non-Catholic and specialized libraries. These

Catholic library schools are our guarantee that the foundation for Catholic living that is given to our students in the Catholic schools and colleges of the land will be developed and brought to bear on every phase of their civic and private life. The level of a nation's reading is a measure of what that nation believes. If that level is being raised in this country, and it is being raised, it is due in no small part to our Catholic librarians and to the Catholic schools who are producing them.

Philadelphia Catholic Schools Hold Pupils

The 53rd annual report of the schools of the Archdiocese of Philadelphia released recently by Supt. Rev. Edward M. Reilly, shows that 75.6 per cent of the 1947 graduates from the eighth grade entered Catholic high schools.

HONORS AND APPOINTMENTS

Awarded Christian Culture Medal

Dr. Richard Pattee, director of the Inter-American Bureau of the National Catholic Welfare Conference, has been awarded the 1948 Christian Culture Award Medal given annually "to some outstanding lay exponent of Christian ideals," it was announced by Assumption College, Windsor, Ont., Canada, bestower of the award.

Dr. Pattee is the author of several Spanish and English volumes and has contributed numerous articles to English, French, and Spanish publications. He has served as an assistant professor at the University of Puerto Rico, assistant chief of a Latin American cultural division in the State Department, and as a United States consultant to the United Nations conference in San Francisco in 1945.

Heads New Province

Very Rev. Raphael Heintz, O.C.D., has been appointed provincial of the new Immaculate Heart of Mary Province of the Discalced Carmelite Fathers. His headquarters will be at the Carmelite Monastery, 1233 South 45th St., Milwaukee, Wis. The new province embraces the the Milwaukee headquarters and monasteries in Boston, Washington, D. C., and the Philippine Islands.

New Superior General

Mother M. Killian Corbett is the new superior general of the Sisters of St. Joseph of Carondelet. Mother Killian, elected recently at headquarters in St. Louis, Mo., was, from 1935 to 1941, provincial superior of the western province at Los Angeles, Calif. Members of the staff of the new superior general are: Mother M. Conchessa Burbidge, assistant general, from the northern province of St. Paul, Minn.; Sister Grace Aurelia Flanagan, secretary general, of the St. Louis province; Sister Anna Frances Gleason, of the eastern province of Troy, N. Y.; and Sister Rose de Lima Nicaud, from the southern province of Augusta, Ga. Sister M. Hilary Kratt, of St. Louis, was re-elected bursar general. Mother M. Pius Neenan is the retiring superior general.

SIGNIFICANT BITS OF NEWS

Libraries Prepare for Service

The American Library Association recently selected five great issues on which libraries are urged to compile reading lists and to assist in distributing information. The issues are: United States-Russian relations; inflation and deflation; management-labor relations; civil rights; and how much world government?

Catholic Adult Education

A recent issue of *The Standard* (Dublin, Eire) pleads the cause of adult education with the warning that, in Eire, it must be Irish and Catholic, and not a part of the extensive system in England which is largely Marxist. Referring to the latter brand of adult education, a correspondent says: "This is a position which we here in Ireland cannot support. We believe that the social and economic structure of society must be based on the moral law and that most of our social and economic ills have sprung from a violation of the Ten Commandments and a disregard of the principles of Christianity and that these ideas must be at the root of all our activities in the field of adult education."

The statement just quoted as a concise answer to Communists and Socialists everywhere is pursued further in an editorial in the same issue of *The Standard*: "We do not blame the Workers' Educational Association (in England), no more than we blame the British Labor Party, for being secularists. The process of their de-Christianization started four hundred years ago. The workers of England were robbed of their status and the rights it insured when the organic society in which they held it was destroyed, and progress-

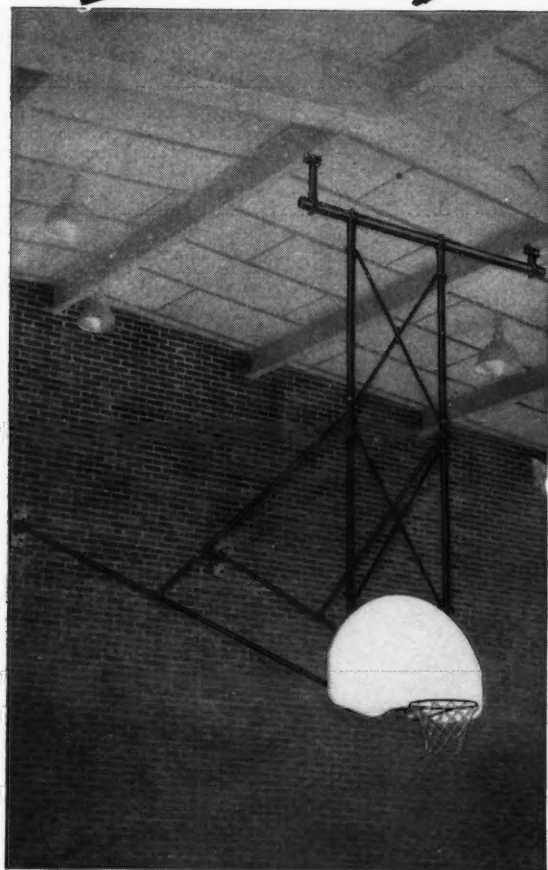
(Continued on page 26A)

PLAN AHEAD!

Don't wait until the basketball season is about to start. You'll avoid disappointment by acting . . . NOW!



basketball backstops to fit YOUR need



A neat, rigid Porter installation, meeting a condition that calls for extended wall bracing. Porter backstops not only perform well, but look well.

Whatever your individual basketball backstop installation problem, Porter has the *answer*. You see, Porter has been official purveyor of basketball backstop equipment to the nation's schools, universities and clubs for years. That's why so many coaches, school superintendents and others who buy and specify backstops will readily say, "Yes, Porter is headquarters for basketball backstops."

And Porter's engineering service is yours for the asking . . . to recommend, without charge or obligation, the efficient, economical way to install basketball backstops in your gymnasium or stadium . . . But don't wait until the last moment—until you are ready to use the court! Plan ahead—allow sufficient time for shipping and installation. Write—*now*—describing your problem.

FAN-SHAPED BANKS—Porter can ship immediately famous Porter all-steel fan-shaped basketball banks.



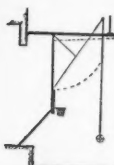
Model 212-2 wall-braced type of simple design



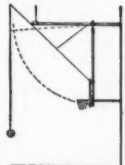
Model 1216 balcony installation with extension



Model 218-BX is suspended and braced to balcony



Model 222B swing-up is braced to stage floor



Model 221B swing-up is braced to balcony or wall

80 YEARS OLD

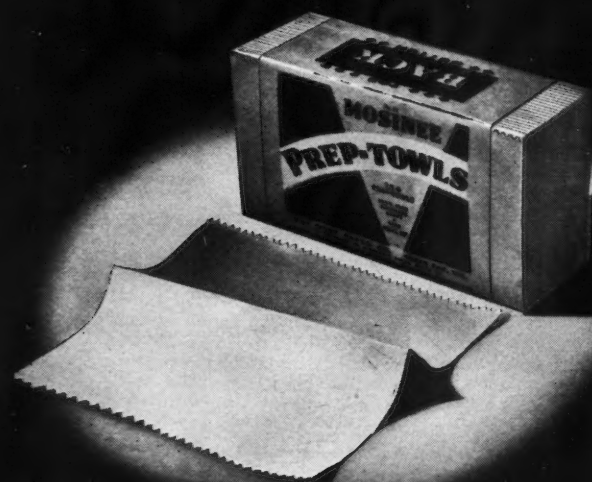
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MEMBER OF NATIONAL SCHOOL SERVICE INSTITUTE

Catholic Education News

(Continued from page 24A)

sively they were made individuals, the easier to be made slaves. . . . The people of England were left, each man alone, to face the Leviathan of liberal capitalism."

The Pope of Peace

Pope Pius X has been called the Pope of Peace. At the beginning of World War I, he said: "Gladly would I lay down my life if I could purchase the peace of Europe." Very soon afterward, he died.

The Confraternity of Christian Doctrine, 401 Michigan Ave., N.E., Washington 17, D. C., is collecting a spiritual bouquet of Masses, Com-

munions, and other pious works for the cause of beatification of this Pope of Peace.

Prevention of Blindness

Highlights of 1947, the annual report of the Society for the Prevention of Blindness, reveals that the original activity of the society has reduced by 90 per cent cases of blindness from "babies' sore eyes." Later the Society's activities have been enlarged to include promotion of sight-saving classes, reduction of industrial hazards, eye clinics, etc. Activities in 1947 included an evaluation of practical methods of testing vision of school children.

Catholic Education of the Blind

The education of the blind is one of the most important features of the work of the Catholic

Guild for the Blind. In the United States today we have more than 65 schools for the blind with more than 6000 pupils. Unfortunately there are only three Catholic schools for the blind in the United States, and they are in the East.

With so many of the Catholic blind in secular institutions, the Guild's great problem is how to get our religion to the pupils of these state schools. This has been accomplished in a few places with the aid of interested lay people and religious who have seen to the religious instruction of the blind and have made it possible for them to attend Mass.

UN Appeal for Children

The American Overseas Aid and United Nations Appeal for Children with which Catholic organizations are co-operating during the month of May has been waging an active campaign to raise \$60,000,000 to alleviate the suffering of the thousands of sick, crippled, and starving children in the world. Headquarters for the campaign are at 39 Broadway, New York 6, N. Y.

Schools of Catholic Action

The central office of the Sodality of Our Lady in St. Louis will hold its 1948 annual summer schools of Catholic Action in eight cities: St. Louis, June 7-12; Montreal, June 28-July 3; Detroit, July 12-17; San Antonio, Tex., July 26-31; Washington, D. C., Aug. 9-14; New York, Aug. 16-21; Chicago, Aug. 23-28; Denver, Aug. 30-Sept. 4.

Regional Interracial Unit Organized

The Wisconsin Regional Interracial Commission of the National Federation of Catholic College Students was organized in April, when Father Claude J. Heithaus, S.J., of Marquette University, was selected as the group's moderator. The schools at present making up the commission include Marquette University, Mount Mary College, and Cardinal Stritch College, all of Milwaukee.

The program of activities already underway includes the monthly Communion breakfasts which are held at Marquette and fund-raising events which will make possible the publication of a regional interracial paper in the fall.

Chinese Catholics Lack Voice

Rev. Nicholas Maestrini, executive secretary of the Chinese Catholic Truth Society of Hongkong, painted a dismal picture of the state of the Catholic press in China when he addressed various organizations during his recent visit to Milwaukee.

Father Maestrini pointed out that the converts to Catholicism in China are almost entirely of the uneducated rural classes and contrasted this situation with the number of Communist and Protestant intellectuals reached by non-Catholic publishing houses in the Far East. In all the ordinary bookshops in China (there are no Catholic bookstores in this class) there is only one life of Christ available in Chinese—a translation of the apostate Renan's. The most dangerous works of Anatole France, Hegel, Dumas, Kant, and others, translated into Chinese, are in all the stores, but not one significant Catholic book translated into Chinese is available to the general public.

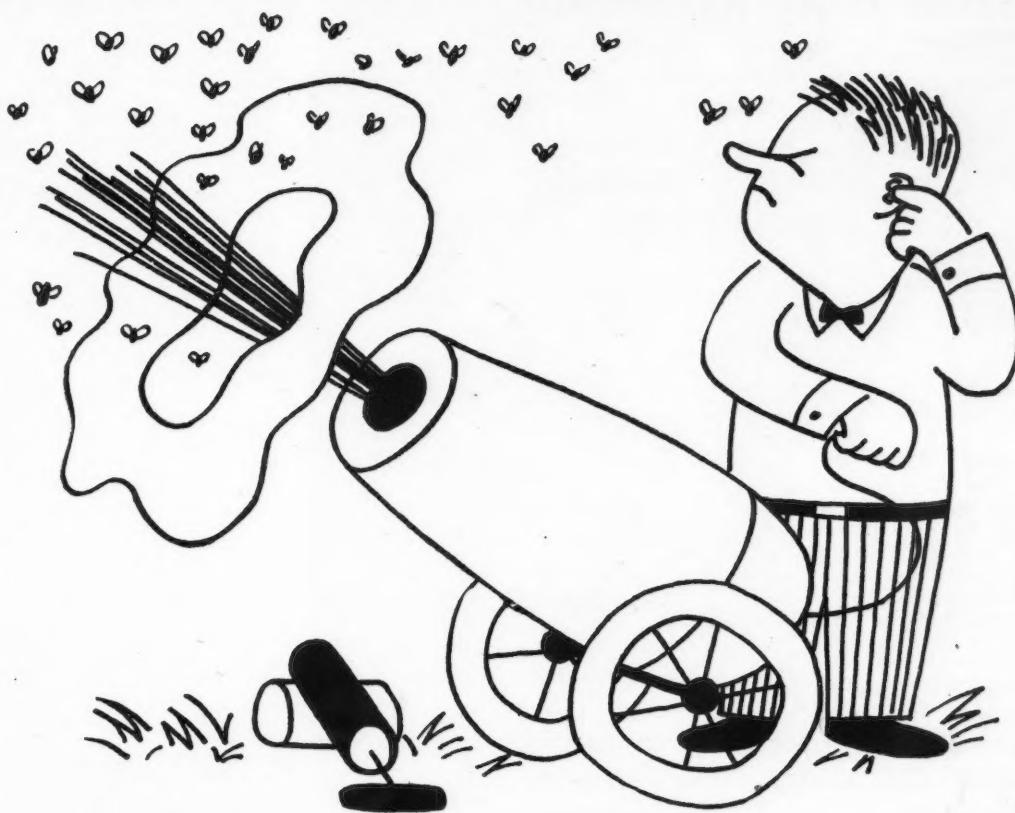
The Chinese Catholic Truth Society is preparing to combat this situation as quickly as funds become available. Since its foundation in 1935, the society has distributed more than 500,000 books and pamphlets and has prepared for publication a few excellent works of Maritain, Dawson, Belloc, Chesterton, Sheen, etc.

COMING CONVENTIONS

June 21-23. National Graphic Arts Education Association, New York, N. Y. Director, Fred J. Hartman, Room 412, 719-15th St., N.W., Washington 5, D. C. Headquarters, Hotel Pennsylvania.
June 30-July 1. National Catholic Building Exposition, Chicago, Ill. General Manager, James V. Malone, 185 N. Wabash Ave., Chicago 1, Ill. Headquarters, Hotel Stevens.
July 5-9. National Education Association, Cleveland, Ohio. Headquarters, 1201-16th St., N.W., Washington 6, D. C.

(Continued on page 28A)

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Whatever your cleaning needs may be, wherever they may be, there's a Wyandotte Product that's made to do the job effectively, economically. Let's look at a few of these specialized compounds:

Wyandotte Detergent is an all-around maintenance cleaner for any surface on which water can be used — floors, walls, porcelain, marble. It cleans quickly and thoroughly, then rinses easily. Where an all-soluble cleaner is preferred, there's **Wyandotte F-100***. F-100 is excellent for clean-

ing waxed floors. When *de-waxing* floors use a stronger solution.

Wyandotte Paydet is a paste cleaner for porcelain, metal and paint. **Wyandotte Wax** is a non-slip, emulsion type of wax that keeps floors looking bright and attractive.

In the kitchen, there's **Wyandotte Keego*** for washing dishes and glasses by machine. Effective in the hardest water . . . speedy and free-rinsing. **Wyandotte H.D.C.*** is used for washing by hand . . . pots, pans, dishes.

Sudsy but soapless **Wyandotte Neosuds*** makes glassware sparkle without hand toweling. **Wyandotte G.L.X.*** detarnishes silverware safely.

Wyandotte Steri-Chlor* is an all-purpose germicide and deodorant. It is safe, economical and easy to use.

If you have a cleaning problem, why not ask Wyandotte? Your Wyandotte Representative will be glad to help you select the product or products best suited to your particular needs. He's only a telephone call away.

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One Full Hour Spool of Wire with Cue Disc • Index Pads • Connection Cable to attach Lear High-Fidelity Wire Recorder to any radio or loud speaker. Radio time clock, headphones, and additional spools available as accessories.

generous discount arrangements for qualified representatives

CHECK THESE IMPORTANT FEATURES

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If you are an independent radio supply salesman — or, if you operate a radio supply business with a live-wire sales staff — you can make money selling the LEAR High-Fidelity Wire Recorder.

We have a most attractive deal for you now — if you are ready to do a REAL SELLING JOB! No middlemen or distributors — this is a direct factory deal where you get the full discounts!

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110 Ionia Ave. N. W., Grand Rapids 2, Mich.

Catholic Education News

(Continued from page 26A)

EDUCATIONAL MEETINGS

Institute for High School Teachers

The Sisters, Servants of the Immaculate Heart of Mary, of Philadelphia, Pa., held an institute for the principals and teachers of high school classes in the diocesan schools on April 10.

Papers on English, science, languages, and history were presented to more than 300 Sisters who attended the institute.

Language teachers heard discussions on introducing the high school student to the church fathers through the study of Latin and new methods of teaching Spanish and French. One section on English dealt with oral English and literature, while the other considered the related activities of the school yearbook and newspaper.

Science teachers spoke on science in the Catholic high school, encouraging initiative and resourcefulness in the high school science student, visual aids, and new developments in science, mathematics in relation to the physical sciences, and the science talent search.

The discussion on history centered on western resistance to Soviet domination and consisted of a study of our relations to Latin America; the United Nations, the Little Assembly, and the Marshall Plan.

SCHOOL ITEMS

Industrial School Enrollment Up

Since its founding in 1941, the Industrial Technical School of Boston, Mass., has grown from an enrollment of 200 to well over 1000. The curriculum of the school now includes courses in domestic and commercial refrigeration, practical and industrial electricity, machine drafting, and plastics mold design.

Printing Program Enlarged

Facilities for a complete course in book bindery will be made available to Boys Town, Neb., print shop students when the expanded Boys Town Vocational School program gets under way next fall.

Additional equipment will also enable students to print in two or more colors instead of the one color now being employed. New machinery now being installed includes a Miehle Vertical high speed press, Chandler and Price automatic presses, a Kelly press, paper cutter, new linotype and several case cabinets.

A Priest From Boys Town

Rev. John L. Farrald, who was ordained, April 5, by Most Rev. Gerald T. Bergan, the new archbishop of Omaha, is a former citizen of Boys Town. He said his first solemn Mass at Boys Town.

Newest Marianist School

Having occupied three buildings and used two different names during its seven years of existence, De Andreis High School claims the distinction of being the newest of the schools conducted by the Brothers of the St. Louis Province.

September of 1947 saw the new building begun a year earlier still uncompleted. However, 600-odd students moved into the third floor of the school where classes were held until noon. In December the cafeteria was ready for use and classes were held for the full school day.

De Andreis is the largest of the archdiocesan high schools, having a capacity of nearly 1000 students. Features include a student chapel, an art room, a public speaking room, and a spacious gymnasium.

New School in Washington

On April 18, Archbishop O'Boyle dedicated the new St. Francis de Sales School at 2021 Rhode Island Ave., N.E., Washington, D. C. The \$200,000 school was opened last fall.

(Concluded on page 29A)

Catholic Education News

(Concluded from page 28A)

REQUIESCANT IN PACE

Founder of Boys Town Dies

RT. REV. MSGR. EDWARD J. FLANAGAN, founder and director of Father Flanagan's Boys' Home at Boys Town, Neb., died in a U. S. Army hospital in Berlin, Germany, on May 15. He was in Berlin at the invitation of the military authorities. Several months ago he made a similar visit to Japan, at the invitation of General MacArthur, as an adviser to the educational officers in Japan.

Father Flanagan was born in Ireland, July 13, 1886. He came to the United States in 1904. After studies in a number of schools and universities in America and Europe, he was ordained in 1912. As a young priest in Omaha, Neb., he became interested in helping the poor and the unfortunate.

In 1937, Father Flanagan was appointed a domestic prelate of the Pope's household with the title of Right Reverend Monsignor. In 1930, Post No. 1 of the American Legion in Omaha had voted him the title of Omaha's First Citizen, in recognition of his outstanding accomplishment for the welfare of needy boys at Boys Town, Neb., just outside of Omaha. The story of Boys Town was spread far and wide through the moving picture, "Boys Town," in 1938, and a second movie, "Men of Boys Town," in 1941.

President of Marquette University Dies

VERY REV. PETER A. BROOKS S.J., president of Marquette University, Milwaukee, Wis., since 1944, died suddenly on May 16 at the age of 55.

Father Brooks was born at Watertown, Wis., January 14, 1893. During World War I he served as a second lieutenant in the U. S. Coast Guard Artillery (1918-19). Returning to his college studies after the war, he received an A.B. degree from Marquette University in 1921 and an A.M. from St. Louis University in 1924. Having entered the Society of Jesus, he was ordained to the priesthood in 1931.

He was president of Campion High School at Prairie du Chien, Wis., from 1934 to 1937 and provincial of the Missouri Province of the Society of Jesus from 1937 to 1943.

COLLEGE AND UNIVERSITY NEWS

Seminar in Industrial Relations

Richard M. McKeon, S.J., director of the Le Moyne College school of industrial relations, conducted a seminar in industrial relations at Masena High School in Syracuse, N. Y., March 29, 31, and April 2, 5, 7, and 9.

The lectures presented fundamental principles and historical background necessary for a knowledge of the important issues of current industrial relations.

Subjects covered by the lectures included the background of industrial relations, abuses of capital and labor, an industrial moral code, the wage question, the Taft-Hartley Act, and Communism and Americanism.

To Head Seton Hill College

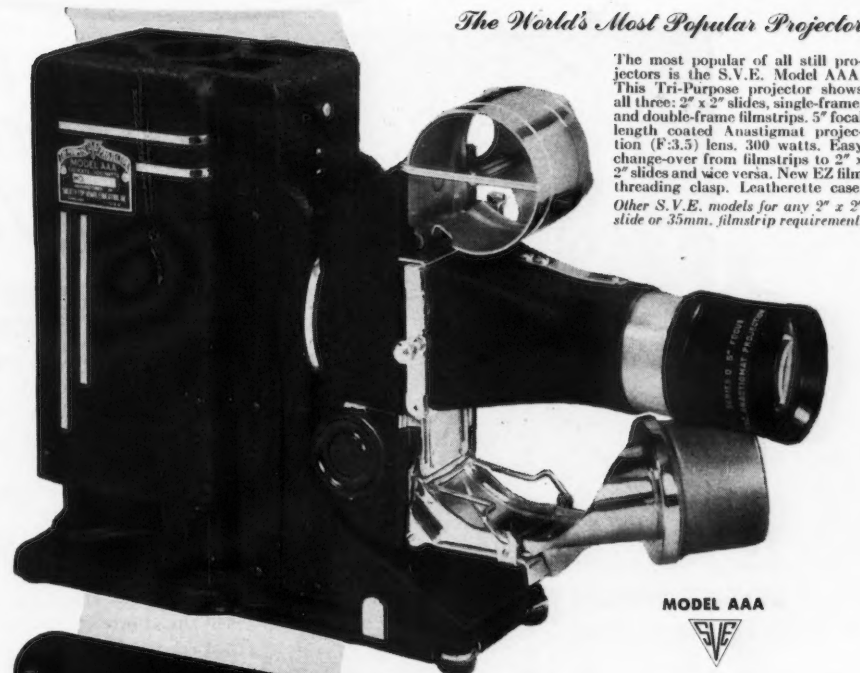
Rev. William Granger Ryan of the diocese of Brooklyn, N. Y., has been elected president of Seton Hill College, Greensburg, Pa. Father Ryan succeeds the late Rev. Dr. James A. Wallace Reeves, who died March 7, 1947.

Father Ryan has served as an assistant in several parishes in Brooklyn and on the faculty of St. Joseph's College for Women there from 1932 to 1941. In 1945 he was assigned to do graduate work at Columbia University, where he will receive his Ph.D. this year.

Four Workshops Scheduled

Four workshops will be in operation from June 11 through June 22 prior to the opening of the summer session at Catholic University in Washington, D. C.

The workshops will deal with the curriculum of the Catholic secondary school; guidance in



The World's Most Popular Projector

The most popular of all still projectors is the S.V.E. Model AAA. This Tri-Purpose projector shows all three: 2" x 2" slides, single-frame, and double-frame filmstrips. 5" focal length coated Anastigmat projection (F:3.5) lens. 300 watts. Easy change-over from filmstrips to 2" x 2" slides and vice versa. New EZ film threading clasp. Leatherette case. Other S.V.E. models for any 2" x 2" slide or 35mm. filmstrip requirement.

MODEL AAA



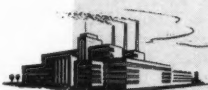
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Catholic colleges and universities; mental health in nursing, psychological approach; and marriage and family relations.

Coincident with the summer sessions for graduate work to be held June 28—August 7, the university this year will conduct an institute for the preparation of teachers for the deaf and hard of hearing, the first ever to be held in any Catholic University.

Golden Jubilee Exercises

Golden Jubilee exercises commemorating the founding of Our Lady of the Lake College in San Antonio Texas were held April 21.

The occasion was marked by the blessing and dedication of the St. Florence Library and the Thiry Fine Arts Building, and the academic convocation held in the Thiry Hall auditorium.

(Concluded from page 224)

Texas

Dallas Diocesan Teachers' Institute. In charge: Rev. T. S. Zachry, St. Patrick's Church, 314 North Rusk Ave., Denison, Tex. No information about dates. The 1947 meeting was held at the Jesuit High School, Dallas, Oct. 27.

Virginia

Richmond Diocesan Institute. In charge: Rev. F. J. Byrne, 811 Floyd Ave., Richmond, Va. No information about dates. The 1947 meeting was held Oct. 18.

Wisconsin

Wisconsin Catholic Education Association. In charge: Rev. Edmund J. Goebel, 437 West Galena St., Milwaukee 12, Wis. Sept. 23-24, 1948.



Figure 1

SEVEN POPULAR SIZES

45" x 60"	70" x 70"
60" x 60"	63" x 84"
52" x 70"	84" x 84"
72" x 96"	

Write for pictures of the Picture King and specification circular 105E

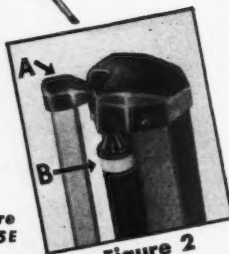


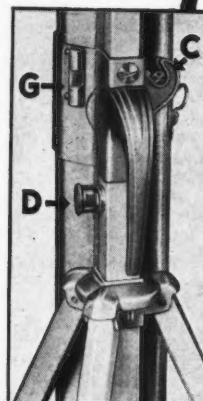
Figure 2

Announcing DA-LITE'S 40TH ANNIVERSARY MODEL THE PICTURE-KING

NEW FROM TOP TO TENITE FEET
THE ONLY SCREEN WITH:

- 1-Blue Hammerloid octagon case
- 2-Concealed gooseneck (Fig. 2-A)
- 3-Streamlined chrome end cap (Fig. 2)
- 4-Tenite slat plug and collar (Fig. 2-B)
- 5-Slat lock (Fig. 3-C)
- 6-Aluminum alloy tripod Gravity-opening legs
- 7-Tenite control knobs (Fig. 3-D) Wide range high-low adjustment
- 8-Aluminum equalizing slat saddle (Fig. 1-E)
- 9-Critical leveler (Fig. 1-F; Fig. 3-G)
- 10-Pressure-formed contour handle and spider
- 11-Tenite feet
- 12-Choice of Da-Lite wide-angle Crystal-Beaded or Matte White picture surface

Figure 3



DA-LITE SCREEN COMPANY, INC. 2711 N. Pulaski Rd., CHICAGO 39, ILL.

GUIDED READING

A MORAL EVALUATION OF CURRENT BOOKS

This is the June classified list of new books published with moral evaluations by The Cathedral Book Club, Rev. Emmett Regan, director, 730 North Wabash Ave., Chicago 11, Ill. THE CATHOLIC SCHOOL JOURNAL has permission to reproduce the list.

CLASS A-I

Unobjectional for All

Behind The Iron Curtain, George Moorad
Behold This Heart, H. F. Haegney
Catholic Picture Dictionary, Father Pfeiffer
Communism and the Conscience of the West, Fulton Sheen
Driftwood Valley, T. Standwell-Fletcher
Eisenhower's Own Story of the War, Dwight Eisenhower
From the Top of the Stairs, Gretchen Finletter
Game Cock, The, Michael McLaverty
Great Globe Itself, The, W. Bullitt
The Great Rehearsal, Carl van Doran
I Chose Freedom, V. Kravchenko
Information Please Almanac 1948, Ed. by John Kiernan
I Remember Distinctly, Allen and Rogers
It's Greek To Me, Willie Ethridge
Jim Farley's Story, James A. Farley
Keeper of the Keys, Thomas McDermott
Know Your King, Robert F. Grewen, S.J.
Lincoln Reader, The, Paul M. Angle
Look at America, Editors of LOOK
Love of God, The, Dom. Aelred Graham

Major Trends in American Church History, Francis Curran, S.J.
Miracle of the Bells, The, Russel Janney
Most Worthy of All Praise, Vincent McCorry, S.J.
Natchez On the Mississippi, Harnett Kane
National Catholic Almanac, The, St. Anthony Guild
Party Fun, Sheila John Daly
Preface to Religion, Rt. Rev. Msgr. Fulton J. Sheen
Red Plush, Guy McCrone
Saint Thomas Aquinas, Gerald Vann, O.P.
The School of the Cross, John A. Kane
Sisters of Maryknoll, Sister Mary de Paul Cogan
Speaking Frankly, James F. Byrnes
Tales From Ireland, Gerard Murphy
The American Past, Roger Butterfield
The Art of Happy Marriage, James Magner
The Dry Wood, Carryll Houselander
Tin Flute, The, Gabrielle Roy
The Garreyson Chronicle, Gerald Brace
The Living Wood, Louis de Wohl
The Man in Joss Stick Alley, James Walsh
The Pearl, John Steinbeck
Those Terrible Teens, Vincent McCorry
Three Generations, Katherine Burton
Together, Katherine Marshall
When the Mountain Fell, Charles Ramuz
World Communism Today, Martin Ebon

CLASS A-II

Unobjectionable for Adults

Abolition of Man, The, C. S. Lewis

Came a Cavalier, Frances Parkinson Keyes
Dear Bishop, Catherine Doherty
Defeat in Victory, Jan Ciechanowski
Hollywood Merry-Go-Round, Andrew Hecht
How Green Was My Father, David Dodge
Inside U. S. A., John Gunther
(While you may not agree with author's observations, interesting reading)
Kingsblood Royal, Sinclair Lewis
Lowells and Their Seven Worlds, The, Ferris Greenslet
Michael, Owen Francis Dudley
Saint Margaret of Cortona, Francois Mauriac
The Cold War, Walter Lippmann
The Good Pagan's Failure, Rosalind Murray
The Letters of Pope Celestine VI, Giovanni Papini
The Ides of March, Thornton Wilder
The Professor's Umbrella, Mary Ward
The Proper Bostonians, Cleveland Amory
The Purple Plain, H. E. Bates
The Steep Places, Norman Angell
The Wedding Journey, Walter Edmonds
Therese, Francois Mauriac
Waltz Into Darkness, William Irish
War As I Know It, General Patton
Where I Stand! Harold Stassen
Where Is Truth, Elizabeth Britt
(Too deep for general reading)
Woman of the Pharisees, The, Francois Mauriac

CLASS B

Objectional in Part

A Study of History, Arnold Toynbee
B. F.'s Daughter, John P. Marquand
Bodies and Soul, Maxence van der Meersch
Bright Day, J. B. Priestly
Dirty Eddie, Ludwig Bemelmans
Dulcimer Street, Norman Collins
Eagle In The Sky, F. van Wyck Mason
Egg and I, The, Betty McDonald

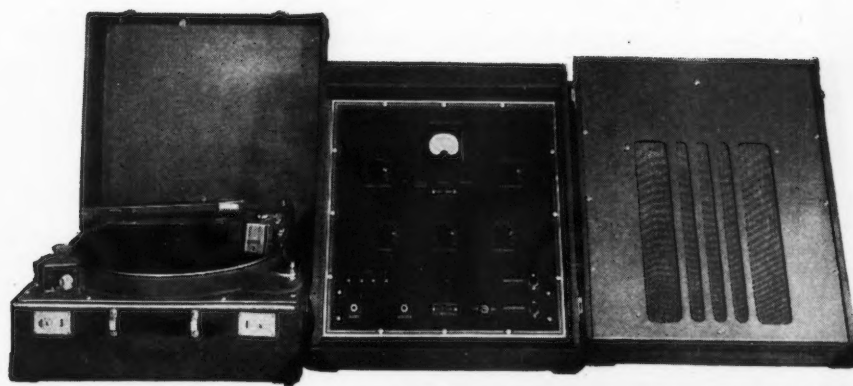
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MODERN SCHOOLS NEED MODERN EQUIPMENT

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gives you a Recorder, a Public Address System and a Record Player

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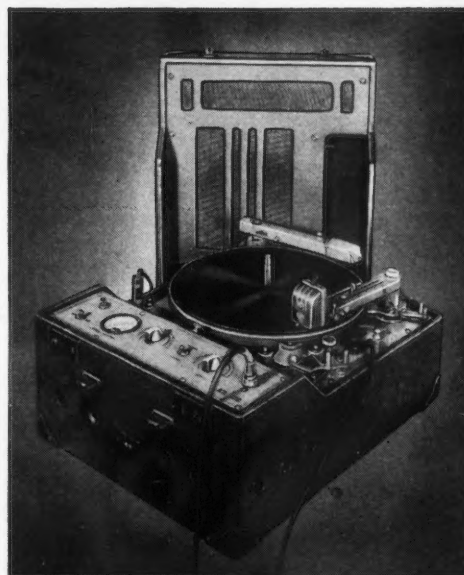
MORE SCHOOLS use Presto than use any other recording equipment. The reason is simply this: the disc has proved to be the most universally useful recording medium and in Presto equipment reaches its highest level of quality and reliability. More than just a recorder, Presto is also a public address system and a record player.

You know how essential Presto can be for speech correction, voice training and teaching languages. Less obvious, but of equal importance, is the use you'll make of Presto in recording plays, choral work, classroom progress and many other activities in accordance with modern teaching techniques. You can also record notable radio broadcasts.

Model Y is the most economical, fully professional 16" recorder on the market. Model K is Presto's lowest priced complete unit. Both models operate efficiently as public address systems and record players for audiences as large as 500 people. In addition, Model Y high fidelity permits the making of master recordings from which phonograph records can be pressed in any quantity.

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SKIDPROOF Provides a bright, mar-proof, slip-proof top floor finish that protects and preserves almost any type floor against wear and surface damage. SKIDPROOF outlasts and outwears ordinary slippery floor waxes 3 to 5 times — will not crack or check — won't discolor floors of wood, linoleum, rubber, asphalt, tile or terrazzo — is odorless, effective, economical. One gallon covers 2000 square feet. Try SKIDPROOF for beautiful, slip-proof, wear-proof floors.

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Guided Reading

(Concluded from page 30A)

Gentleman's Agreement, Laura Hobson
House Divided, Ben Ames Williams
Johnny Christmas, Forrester Blake
Lucinda Brayford, Martin Boyd
Moneyman, The, Thomas Costain
(Objection: Bad philosophy)
Spoonhandle, Ruth Moore
The Boiling Point, Richard Brooks
The Cry of Dolores, Herbert Gorman
The Great Ones, Ralph Ingersoll
The Loud Red Patrick, Ruth McKenney
The Saint and the Devil, Francis Winwar
The Silent People Speak, Robert St. John
The Tamarack Tree, Howard Breslin
There Was A Time, Taylor Caldwell
Valiant Lady, Bridget Knight

CLASS C

Wholly Objectionable

A Light in the Window, Mary Roberts Rinehart
Arch of Triumph (Arc de Triomphe),
Eric Remarque
Bedrock, Otto Schrag
Big Sky, The, A. B. Guthrie, Jr.
Del Palma, P. Kellino
Eagle At My Eyes, Norman Katrov
Earthbound, Dalton S. Raymond
Grenadine Etching, Robert Ruark
Gus the Great, Thomas Duncan
Hands of Veronica, The, Fannie Hurst
Human Destiny, Lecomte du Noüy
Knock On Any Door, Willard Motley
Mary Donovan, A. Downes
Other Voices, Other Rooms, Truman Capote
Peace of Mind, Joshua Liebman
Raintree County, Ross Lockridge
Stronghold, Donald Chidsey

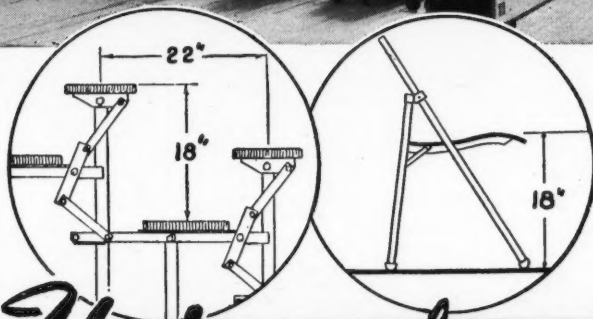
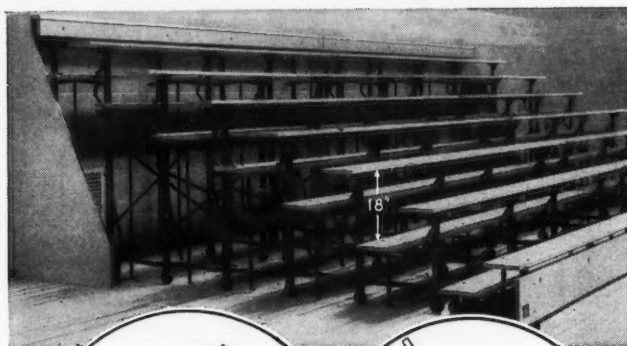
The Age of Reason, Jean Paul Sartre
The Bishop's Mantle, Agnes Turnbull
The City and the Pillar, Gore Vidal
The Condemned, Jo. Pagano

The Gilded Hearse, Charles Gorham
The Queen's Physician, Edgar Maass
The Stubborn Wood, Emily Harvin
Vixens, The, Frank Yerby



Pictured in their winter garb are some of the Ursuline Sisters laboring in the frozen north. The photograph is taken from a new book, *Eskimo Parish* by Rev. Paul O'Connor, S.J., Alaskan missionary. Father O'Connor tells the story of the Inuit Eskimo and the work of the Catholic missionaries in Alaska. *Eskimo Parish* was the January, 1947, selection of the Catholic Literary Foundation, 540 North Milwaukee St., Milwaukee 1, Wis.

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New Books

The World Book Encyclopedia

Reading and study Guide. Vol. 19. Cloth, 399 pp. The Quarrie Corp., Chicago, Ill.

This study guide has been prepared to facilitate the use of the 18 volumes of the encyclopedia. The information contained in the series is classified into 44 major areas of learning.

To make sure that the various classifications and groupings tie in with the needs of young people, the working plan for each field of knowledge was checked with school courses of study. A preview of each major area of learning is given at the beginning of each section, with the exception of biography and organizations and agencies.

Rural America

A Catholic Source Book edited by Rev. Joseph V. Urbain and Raymond J. Wilson, Jr. Paper, 106 pp., 75 cents. Catholic Students' Mission Crusade, Cincinnati 26, Ohio.

This is a collection of 13 discussions on rural life in America and the opportunities for promoting the Catholic rural apostolate. Recent trends affecting rural life are discussed by experts and include articles on co-operatives, population trends, the papal encyclicals, private ownership of farms, part-time farming, the Catholic Church and Catholic education in rural America, and women in rural life.

An Elementary Handbook of Logic

By John T. Toohy, S.J. Cloth, 207 pp., \$2. Appleton-Century-Crofts, Inc., New York 3, N. Y.

This beginners' handbook is a revision of a work which has been widely used during the past thirty years. It has the merits of brevity and clearness, and it is completely consistent in holding to only those principles which the beginner must master.

The Catholic Booklist, 1948

Ed. by Sisters M. Luella, O.P., and Peter Claver, O.P. Paper, 110 pp. Rosary College, River Forest, Ill.

This is the third edition of the *Catholic Booklist* compiled for the Catholic Library Association. It has 14 classifications each compiled by a specialist in his field.

The Iroquois Time Line and Date Chart for All History

By John VanDuyn Southworth, M.A. Iroquois Publishing Co., Inc., Syracuse, N. Y.

The history teacher can use this exceedingly simple chart for the bulletin board or the desk in making clear the four parallel streams of history since the first recorded events in Egypt, 4300 B.C., to the use of atomic energy, in 1945.

The Words We Use

By T. H. Young. Books I, II, III, and IV. Paper, 70 pp. each, 40 cents each. D. C. Heath & Co., Boston, Mass.

These four workbooks are designed to help high school pupils spell correctly the words which most often trouble them. The learning is made easy by the form in which the material is presented; the pupil has the correct spelling of the words constantly before him as he fills in the blanks of the five exercises, each of which provides a different way for mastering the words. Incidental to training in spelling, the pupil learns to use the dictionary for correct syllabication, pronunciation, and word meanings.

David Barnett's Music Manual for Teachers

By David Barnett. Grade I. Paper, 78 pp. George W. Stewart, Inc., New York, N. Y.

Before the lesson plans are given in this manual, the author outlines a simple method of interviewing pupils of the first grade to find out their musical background without frightening them. He

then proceeds carefully, lesson by lesson, to outline ways of bringing about an imaginative response to music. Each sixth lesson is a review which tests the progress of each child. The manual ends with a few short songs which sixth- and seventh-grade pupils have written.

The Right Way with Words

Book I by Wood, Carpenter, Sloan, and Bright. Paper, 120 pp., 60 cents. Book II by Wood, Carpenter, and Bright. Paper, 158 pp., 68 cents. Book III by Wood, Carpenter, Keating, and Young. Paper, 142 pp., 68 cents. Book IV by Wood, Bright, Keating, and Young. Paper, 161 pp., 68 cents. Book V by Wood, Carpenter, and Colburn. Paper, 155 pp., 72 cents. Book VI by Wood, Carpenter, and Colburn. Paper, 161 pp., 72 cents. Henry Holt & Co., New York, N. Y.

These six drillbooks for use from the seventh grade through high school provide a thorough, intensive review of grammar to assure mastery of the skills most closely related to the interests and needs of the pupil. The books combine reteaching and constant repetition with a fresh approach and the introduction of new material.

Training in composition writing is provided through the use of exercises based on compositions actually written by children of corresponding age groups. Every drill in the books is also a suggestion for an original composition.

The first two books cover various mechanical aspects of English. Book III continues the earlier emphasis on recognition of sentences, punctuation, and capitalization. It continues and extends the emphasis upon grammar, usage, and spelling, with increased emphasis on agreement, irregular verbs, tenses, and the cases of pronouns.

Book IV is concerned with appositives and adjective phrases, infinitives and noun clauses, modifiers, types of sentences, and questions, commands, and quotations.

(Concluded on page 36A)




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New Books

(Concluded from page 35A)

In Books V and VI, students in the upper years in high school cope with the errors which they most commonly make.

Are Your Children Ready to Read?

Prepared by The Reading Workshop of the American Book Co., New York 16, N. Y. Paper, 25 pp.

This booklet is subtitled "How You Can Tell—What You Can Do About It." Part I is entitled "Knowing Your Children"; Part II, "Teaching Your Children." While the pamphlet is prepared for teachers, it seems to the reviewer that it would give many parents a better understanding of what is involved in teaching reading and why their children are placed in certain categories.

The N.C.E.A. Bulletin

Vol. XLIV, Aug., 1947, No. I. Report of the proceedings and addresses of the 44th annual meeting, Boston, Mass. Paper, 585 pp.

This report of the National Catholic Educational Association convention includes that of the committee on reorganization and a report of the Confederación Interamericana de Educación Católica. The relation of education and the Christian home and the educational implications of UNESCO are among the topics of the addresses reprinted.

National Survey of Public Interest in Music

For the American Music Conference, 69 W. Washington St., Chicago 2, Ill. Paper, unpagged.

This is a very thorough survey of the American public's interest in music. The findings are presented in charts and graphs, and complete information as to how the survey was conducted is included. The findings may be of significance to manufacturers of music instruments, private

music teachers, sociologists, and those interested in research, but the ordinary music teacher will not find this survey particularly helpful, although it is interesting.

A Manual for Teachers of Religion

Rev. William J. Cavanaugh, M.A., S.T.B. 296 pp. The Bruce Publishing Co., Milwaukee 1, Wis.

This book is correlated with *A Catechism of Christian Doctrine, No. 2, Revised Edition of the Baltimore Catechism*. Chapter numbers in the manual correspond to lesson numbers in the Catechism, and the lessons present the content of the questions and answers in the Catechism in narrative form. Each lesson includes a specific, concrete suggestion to help the pupil put into practice his religion here and now. The teaching material, however, is of a suggestive rather than a prescriptive nature, and it is intended that the teacher will supplement the stories and examples with material of her own.

Personality Development for Business Girls

Monograph 67 by Miriam Cressey. Paper, 16 pp. South-Western Publishing Co., Cincinnati, Ohio.

This outline for teachers is divided into three parts covering applied psychology, personal appearance, and manners and etiquette. The proper form to be observed in dealing with people is presented so that it may be taught on a five hour a week basis.

Typewriting Techniques and Short Cuts

By Lenore Fenton MacClain and J. Frank Dame. Paper, 138 pp. South-Western Publishing Co., Cincinnati, Ohio.

This is an excellent handbook for typewriting students who have become more or less proficient in typing, for graduates who are applying their knowledge in business fields, and for anyone who wants to brush up on his typing skills. Fifteen-

minute timed writings cover layout, technique, and duplicating and manuscript short cuts, and the maintenance of office machines. A chart is provided for marking and analyzing typing errors, and corrective exercises are included.

Criteria for Sound Research in Business Education

By Dr. Carter V. Good. Paper, 27 pp., 50 cents. South-Western Publishing Co., Cincinnati, Ohio.

The graduate student selecting his thesis in the field of business education will profit by this booklet which lists criteria for selection of the problem and includes information concerning various methods of handling the thesis which has been chosen. The latter include gathering and interpreting historical evidence, the case-study method, and genetic or developmental research.

Take Off Ride Away Time to Play All in a Day

By Emmet A. Betts and Carolyn M. Welch. Paper, 48, 48, 64, and 72 pp.; 48, 48, 48, and 52 cents. American Book Co., New York 16, N. Y.

These are a series of reading readiness and preprimer books carefully integrated to introduce the child gradually to an ever widening environment.

The copy of *Take Off* which the reviewer saw was the teacher's edition. It is impressive because of the thorough way in which the purpose of the book is explained and each unit plan outlined. Suggestions are included for supplementary activities, and reference to other material is given.

The four books are developed around the day to day activities of Kim and Wendy and their dog Tike. The illustrations are captivating, full of action and humor and telling stories which the limited vocabulary cannot develop.

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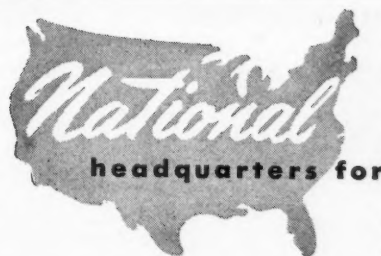
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The American Structural Products Company, a subsidiary of the Owens-Illinois Glass Company, was formed this year to operate four building material plants of the glass container manufacturer.

The American Structural Products Co., Muncie, Ind.; Columbus, Ohio.

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MANUAL ON CHALKBOARD USE

The Weber Costello Company of Chicago Heights, Ill., has available an eight-page folder containing suggestions for co-ordinating lesson planning with chalkboard work. It is accompanied by "Chalk Talk," a small folder describing the use of Alpha Chalk-Crayon.

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